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Dr. S.M. Ayachit

SINDURAGIRI MAHATMYA

।रामटेक।

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संपादक डा. स. मो. अयाचित

सिन्दूरगिरिमाहात्म्य

विश्वभारती प्रकाशन

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अमोघ प्रकाशन,
लक्ष्मीनगर, नागपुर–४४००२२.

वितरक :–
विश्वभारती प्रकाशन,
धनवटे चेम्बर्स, सीताबर्डी, नागपुर–४४००१२.

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सिन्दूरगिरिमाहात्म्य

संपादक
डा. स. मो. अयाचित

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प्रकाशक :
सौ. उज्ज्वला अयाचित
अमोघ प्रकाशन
लक्ष्मीनगर,
नागपुर-४४००२२.

मुद्रक :
सौ. आशा बोबरिया
उदय आर्ट प्रिंटर्स,
२ पश्चिम उच्च न्यायालय मार्ग,
नागपुर-४४०००१.

प्रथम आवृत्ति-१९८९

मूल्य रु. १००-००

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PREFACE

The text here being presented to scholars is a geographico-mythological tract of mediaeval times attributed to the पद्मपुराण, where it is missing. This modern treatise seems to go back to the 17th or earlier centuries, but not far back. The author confines himself to the religious importance of the place, and gives details regarding the course of action to be undertaken by devout pilgrims. The mountain here described variously as तपंगिरि, सिन्दूराचल, and रामगिरि refers to the present रामटेक hills in Nagpur district. नगरधन known to historians as the capital of वाकाटक dynasty is part of this place, as is मनसर to the west of Ramtek hills. This is an ancient place of pilgrimage of high repute with a number of temples and the sanctifying अम्बाळा lake. The temple of रामचन्द्र here is famous at least from the 13th century as a revered place of the यादव kings. In recent history, the Bhonslas of Nagpur have been the chief patrons in the development of this honoured place.

As such it was thought that the publication of a माहात्म्य relating to रामटेक and surrounding place would go a long way in helping the scholars and the general public by way of a better understanding of our history. The text here printed was critically examined as far as the source material could lend support.

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It is proposed to deal extensively with all the material here incorporated and describe the various places of importance, including those which are not incorporated here. The treatment will be from all possible angles, giving photos, maps and other useful information. Hence here I am just closing with a short preface.

I have pleasure in gratefully acknowledging the munificent grant of Rs. 5000/- from the Nagpur University towards its printing. श्री शिवनाथजी शर्मा of बैद्यनाथ प्रतिष्ठान, who has all along given me a very strong support & encouragement in my academic endeavours in recent years, has arranged for the cover printing. I am grateful to the great savant Mm. Dr. V. V. Mirashi, who always showed overwhelming care and trust in me, for his valuable Foreword.

Last but not least, I must mention the deep debt of loving gratitude to श्री म. म. संवत्सर, retired Tahsildar and Administrator, Ramtek, my senior relative, guide and philosopher, without whose strong active backing this book would not have seen the light of day. I remember those unforgettable days in his company when we discussed several matters and travelled together in that connection.

S. M. AYACHIT

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FOREWORD

The **Sindura-giri mahatmya** which our friend Dr. S. M. Ayachit has edited critically from three manuscripts obtained from Ramtek and Nagpur is well known in Vidarbha. It describes the Sindurgiri, more commonly known as Ramagiri, and the temples, wells and sacred places on and in the vicinity of the hill near the village of Ramtek, about 27 miles north of Nagpur. Its original name mentioned in verse I. 15 was Ramashaila or Ramagiri (the Hill of Rama), as the main temple there was dedicated to Rama, but it became known as Sindura-giri (the Vermilion Hill) when it was flooded with the red blood of the demon Hiranyakashipu who was killed by Vishnu in his Nrisimha incarnation. Another name of the hill viz. Tapam-giri (the Hill of Penance) is mentioned in verse I. 28. The place became known by this name, when a Shudra ascetic began to practise penance there. The hill has a small shrine dedicated to him.

The hill is now widely known as Ramagiri. This was indeed its original name. It is a well known place of pilgrimage now, but it has also great historical and cultural importance. It was included in the kingdom of the Vakatakas who ruled from **circa** A. D. 200 to A. D 500. As it was situated near their capital Nandivardhana, now known as Nandardhan, it was greatly flourishing in that age. The temple on it had the foot-prints of Rama, known then as Ramagiri-svamin, as the object of worship. It attracted devotees from all parts of the country. It is now known that the great Sanskrit poet Kalidasa stayed for some time in the neighouring Vakataka capital Nandivardhana

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and composed his lovely lyric Meghaduta there. Several land-grants of the Vakatakas are known to have been made to the Brahmanas and ascetics of the place. The hill had then several grand temples dedicated to the various incarnations of Vishnu Some of them are still seen on the hill, though in a ruined condition.

The history of the hill during nearly a thousand years after the time of the Vakatakas is unkrown. The curtain is next raised in the time of the Yadavas. There is a mutilated stone inscription fixed in the front wall of the temple of Lakshmana on the hill, which gives the genealogy of the Yadava king Ramadeva of Devagiri. It mentions Raghava who was apparently his officer governing the surrounding country. From the inscription we learn that during the thousand years that had elapsed since the time of the Vakatakas several temples, wells and sacred places had come into existence on and in the vicinity of the hill. They have all been glorified in the inscription in the temple of Lakshmana. The place had become famous throughout the country and attracted pilgrims from far off places. One of them is known to have been Shri Chakradhara-svamin, the founder of the Mahanubhava Sect, who had come from far off Gujarat. He is known to have stayed in the temple of Bhoga-Rama on the hill This is recorded in the sacred Lilacharitra and sthana-pothi of the Mahanubhavas These works also describe the situation of the temples of Rama and Lakshmana and their surroundings.

The present work describes minutely several sacred places, tanks, wells and rivers near Ramtek. Some of them may have hand historic significace. For instance,

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verse VII. 43 mentions the Ashvamedha tirtha. It must have come into existence after the performance of an Ashvamedha sacrifice. We know from inscriptions that the Vakataka king Pravarasena I (circa A D. 270-330) performed as many as four Ashvamedha sacrifices. This tirtha may have come into existence during his time.

Dr. Ayachit has carefully and critically edited the text of the work and added an English translation and several critical, explanatory and grammatical notes in elucidation of it. He deserves our grateful thanks for the labour he has spent on them. For full information regarding the various problems about Ramagiri, see our book entitled मेघदूतातील रामगिरि अर्थात् रामटेक (1958) published by Vidarbha Samshodhan Mandal, Nagpur. It is available in its Hindi version also.

V. V. MIRASHI

(Retd Professor of Sanskrit, Nagpur University)

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By the same author :

1. Aspects of Religion — Rs 15/-
   (A critical essay)

2. सिद्धान्तरहस्य — Rs. 5/-
   (Marathi version of a Hindi work by the पीताम्बरापीठाधीश of Datia)

3. अद्वैतसिद्धि – vol. I. — Rs 20/-
   (Marathi rendering of the famous Vedantic work of मधूसूदन सरस्वती

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श्रीः

पद्मपुराणस्थं

सिन्दूरगिरिमाहात्म्यम्

(आग्ङ्लानुवादेन टिप्पण्या पाठभेदैः सूचिभिश्च सहितम्)

संपादकः

डॉ. सदाशिव-मोरेश्वर-अयाचितः

(नागपुर-विद्यापीठे हस्तलिखिताधिकारी)

A mythologico-geographical Account
of
RAMTEK (Maharashtra State)

edited
With lectio variones, critical notes,
English translation, Indices etc.
by

Dr. S. M. AYACHIT
Manuscripts officer,
NAGPUR UNIVERSITY.

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अध्यायानुक्रमणिका

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I	प्रास्ताविकम्	३१॥	२
II	तीर्थकृत्यानि	२८	१२
III	कलिकथा	३१॥	२०
IV	बाह्यतीर्थानि	१६॥	३०
V	अम्बकुण्डमाहात्म्यम्	५०॥	३६
VI	गौतमेश्वरमाहात्म्यम्	३०	५२
VII	तीर्थकृत्यानि	४३	६२
VIII	,, ऋणमोच-पापमोचे	४१	७६
IX	धुन्धुकथा	६२	९०
X	शान्तात्मकथा	४४	११०
XI	रामराज्याभिषेकः	६७	१२४
XII	पन्थानः कथा I	३८	१४२
XIII	धूम्रपकथा	५२	१५२
XIV	पन्थानः कथा II	६५	१६६
XV	पुष्करमाहात्म्यम्	६४॥	१८४
XVI	रामक्षेत्रमाहात्म्यम्	७२॥	२०४–२२३
		७३७	

टिप्पणी– १–२४

परिशिष्टानि–

१ विविधविषयक्रमः
२ सिन्दूरगिरिपरिसरस्थ–स्थलवर्णनानि
३ सिन्दूरगिरिस्थ–देवताः
४ पौराणिकस्थलानि
५ सिन्दूरेतरस्थलानि
६ स्थलवर्णनानि ग्रन्थगतक्रमेण

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TEXT MATERIAL

Ms A obtained from Shri A. M. Dhoble, Ramtek; Measures 9.25" x 3.75" or 23.5 x 9 cm; title page mentions ।। ईदं पुस्तकं सिदुराचलमाहात्म्यस्येदं ।। पंचाध्यायी; Text begins on f 1 b, and breaks off at the end of f 36 b after V. 69 corresponding with XIV 4 d of Constituted Text; Contains 36 folios; Begins with ।। श्रीगणाधिपतये नमः ।। श्रीत्रिपुरसुंदर्यै नमः ।। पार्वत्युवाच ।।; Written on very rough and thick country-paper, which is a little damaged along both sides by rough handling; Margins are marked with double or treble lines on both sides, first in red ink upto f 24 and then in black ink; Text is considerably incorrectly copied and the hand-writing is not pleasing to the eye, but is uniform throughout; Average lines per page 7 or 8 to 11; 23-29 syllables per line; Red chalk (?) is very sparingly used for underlining the chapter-conclusions etc; About 100-150 years old.

Ms B also obtained from Shri A. M. Dhoble, Ramtek; Measures 10.4" x 5" or 26.75 x 13.75 cm; Text begins on f 1 a, and breaks off at the end of f 23 b after VI. 42 b corresponding with XI-43 b of Constituted Text; Contains 23 folios; Begins with ।। श्रीगणेशाय नमः ।। श्रीरामानंदचरणारविंदाभ्यां नमः ।। सिंदूराद्रिमहात्म्यं ।। पार्वत्युवाच ।।; Written on very brittle, brown, rather thin, country-paper, affected by damp along sides of a few leaves, and hence to be used with extreme care; Margins are marked with thick single or double lines in black ink; Copied with minor mistakes; Hand-writing is bold, pleasingly easy to read and quite clear; 11-13 lines per page and 27-32 syllables per line; Red chalk and pigment not used; Looks very modern, not more than 100 Years old.

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Ms U belonged to an old collection of Nagpur; Measures 9" x 5.5" or 22.7 x 14 cm; ff 1 a and 23 b blank; Text begins on f 1 b and breaks off at the end of f 23 a after XI. 10 c corresponding with XI. 10 c of Constituted Text; Begins with ।। श्रीगणेशाय नमः ।। श्रीसरस्वत्यै नमः ।। श्रीगुरुभ्यो नमः ।। श्रीसीतारामचंद्राय नमः ।। पार्वत्युवाच ।।; Contains 23 folios; Written on rough, thick, stiff, country-paper, in a good condition; Margins are not marked and yellow pigment is rarely used for correction; Copied in clear, legible, bold and uniform characters; Grammatical mistakes are patent; Towards the latter portion text differences from other mss are far too many, though of a minor character and rather hypothetical nature; 11 lines per page with average 26-29 syllables per line; About 100-125 years old.

———

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पद्मपुराणस्थ

सिन्दूरगिरिमाहात्म्य

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॥ श्रीः ॥

सिन्दूरगिरिमाहात्म्यम्

पार्वत्युवाच ।

पर्वतादीनि रम्याणि स्थानानि विविधानि च ।
तीर्थानि देव ख्यातानि अरण्यानि च तानि च ॥१॥

तडागानि च कुण्डानि कूपाश्च वापिकास्तथा ।
निर्झराणि च सर्वाणि श्रुतानि त्वत्प्रसादतः ॥२॥

स्वामिस्त्वया न तत् प्रोक्तं गुप्तं यत् कदलीवने ।
द्वित्रिवारं कृतः प्रश्नो मया ते त्रिपुरान्तक ॥३॥

न चेत् कथयसे देव यास्यामि हिमवद्गृहम् ।
श्रुत्वा तद्वचनं शंभुः प्रहस्योत्फुल्ललोचनः ॥४॥

पार्वतीं प्रत्युवाचाऽथ तस्यामुद्युक्तमानसः ।

ईश्वर उवाच ।

इदानीं संप्रवक्ष्यामि यद् गोप्यं ते मया कृतम् ॥५॥

न कथयेदं कुमारस्याऽसौ यास्यति तत्र वै ।
रमणीयं महाभागे तत्समं नास्ति कुत्रचित् ॥६॥

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1 c–देवखातानि AB, देवखाते वा U. 2 a–तटागानि U; d–शृतानि U. 3 c–द्वात्रिवारं कृतं प्रश्नं U. 4a–तन्न चेत्कथ्यसे देव AB, तत्र चेत्कथितं ते वै U; b–यास्यामि परमां गतिं U; c–इत्युक्त्वा च ततः शंभुं। U; d–°लोचना U. 5a–प्रत्युवाच महातेजा A (corrupt), B, इत्युक्त्वा च महातेजा U; b–गौरीं प्रीत्या उवाच ह A, प्रीत्या गौरीमुवाच ह B, गिरीन्प्रीत्या मुमूद च U. 6ab–Omit AB, तत्कथ्येहं कुमारस्य U.

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Sinduragirimahatmya.

Chapter I–

INTRODUCTION

पार्वती said:

1. O Lord ! Beautiful spots of mountains, various holy places, and a number of forests are well-known.

2. You have been pleased to describe to me lakes, springs, wells, fountains as also all the (famous) water-falls.

3. (But my) lord ! You have not told me anything (as yet) about what is hidden in the Plantain-Groove. O Destroyer of the Three Cities ! I have asked this question to you twice or thrice.

4. If you don't tell, O God ! I shall go to the place of (father) हिमवत्. Having heard this speech, Lord शंभु had a loud laugh, and his eyes widened (in joy).

5. His mind was attracted towards her, and he replied to पार्वती

The Lord said:

Now I shall tell you about that thing not disclosed to you (as yet).

6. But please do not tell to कुमार, lest he should go there. My dear lady ! There is not (to be found) an equally charming spot anywhere else.

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न कैलासो न वैकुण्ठो न हिमो मन्दरोऽपि वा ।
विन्ध्यश्च सहजोऽप्यद्रिर्न मेरुर्मे न भाति वै ।।७।।

गिरिष्वेतेषु यत् तप्तं जप्तं दत्तं हुतं च यत् ।
तपंगिरिमनुप्राप्य कलां नार्हति षोडशीम् ।।८।।

श्रुत्वा तत् संभ्रमेणैव गौरी प्रोवाच सादरम् ।
कृत्वा प्रदक्षिणं पादौ मूर्ध्ना जग्राह सादरम् ।।९।।

पार्वत्युवाच ।

न कथयेऽहं महादेव कुमारस्याऽऽत्मजस्य च ।
शपथो गिरिराजस्य मेनकाया गुहस्य च ।।१०।।

अर्धासने ततः शंभुरुपवेश्य मनस्विनीम् ।
तामुवाच समालिङ्गय गिरेर्माहात्म्यमुत्तमम् ।।११।।

ईश्वर उवाच ।

श्रुणु देवि परं गुह्य गुह्याद् गुह्यतरं परम् ।
तपंगिरेस्तु माहात्म्यं कर्णं दत्वा सुमध्यमे ।।१२।।

विन्ध्यस्य दक्षिणे भागे सिन्दूरो नाम पर्वतः ।
तस्य दर्शनमात्रेण ब्रह्महत्या व्यपोह्यते ।।१३।।

तावद् विराजते विन्ध्यः श्रीशैलो मन्दरोऽपि वा ।
यावन्न दृश्यते लोके सिन्दूराद्रिस्तपोमयः ।।१४।।

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7 b-न हिमे मंदिरेपि वा U; c-विंध्यश्च मलयोप्यद्रि(र्) B, विंध्यं च U; d-न मेरुस्ते AU, वै for मे AU, न मेरुर्भाति तत्समः B. 8 ab-गिरिष्वेतेषु यद्दत्तं सकृद्दत्तं तु तत्र यत् U; c-तपो° B; d-नार्हति ABU. 9 c-प्रदक्षिणां U; d-सादरात् U. 10 a-न कथयेहं AU; d-मेनाकाया A; cd-Omit U; B omits the whole verse. 11 a-अर्धासनं ABU; b-उपविश्य U; उपविष्टां P. 12 c-तपो° B; d दत्त्वा U. 13 d-°हत्यां व्यपोहति ABU (°हत्या U). 14 b-मंदारोपि वा B, मंदिरं तु वा U; c-लोकैः UP; d-तपोमया U.

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7. Not that I don't like कैलास, वैकुण्ठ, हिमवत्, मन्दर, विन्ध्य, सह्य, or मेरु for that matter.

8 Merit accruing from penance. japa, donations, and sacrifice done on either of these mountains is not worth a sixteenth part of the same done from this Mountain of Penance.

9. Learning this in a confused state of mind, पार्वती evinced interest; with a circumambulation she touched his feet with her head, reverentially.

पार्वती said :

10. "O महादेव ! I shall not disclose this to कुमार and to that (other) child as well; I swear by (my parents) हिमवत् (the Lord of Mountains) and मेनका, and also by कुमार for that matter."

11. Lord शंभु then asked that high-minded lady to sit on the same seat with Himself and described to Her with an embrace the best superiority of the mountain.

The Lord said :

12. Listen, O Lady-with-graceful-waist ! the best secret, more than any other secret; lend your ears to the superiority of the Mountain of Penance.

13. To the south of the विन्ध्य, there is a mountain called सिन्दूर, a mere sight of which removes the (sin of) killing a Brahmin

14. The विन्ध्य, the lustrous श्रीशैल, or even the मन्दर shines forth only until people don't see the सिन्दूर mountain (so sacred) due to penance

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गोघाती बालघाती वा स्त्रीघाती ब्रह्महाऽपि वा ।
स याति सत्यलोकं वै रामशैलस्य दर्शनात् ॥१५॥

अवन्ती गोमती काञ्ची काशिका मथुरा पुरी ।
कलौ स्थितस्य रामाद्रेः कलां नार्हन्ति षोडशीम् ॥१६॥

हरिक्षेत्रं गया गङ्गा पुष्करं पुरुषोत्तमम् ।
कुरुक्षेत्रं च वै तानि कलां नार्हंति षोडशीम् ॥१७॥

कोटिवर्षं तपस्तप्त्वा यत् फलं हिमवद्गिरौ ।
तत्फलं प्रहरार्धेन सिन्दूरे वसतः कलौ ॥१८॥

तत्र ये मानवा लोके निवसन्ति कलौ युगे ।
तेषां गतिर्वरारोहे योगिनां या भविष्यति ॥१९॥

सिन्दूराद्रिस्थितं रामं यः पश्यति हरेर्दिने ।
तस्य स्वर्गश्च मोक्षश्च सत्यं सत्यं मयोदितम् ॥२०॥

मौनेन तद्दिने स्थित्वा जप्त्वा नामसहस्रकम् ।
अथवा राम रामेति मोक्षं याति न संशयः ॥२१॥

ये कुर्वन्ति नरास्तत्र जागरं रामसंनिधौ ।
पुष्पकेन विमानेन यान्ति ते विष्णुमन्दिरम् ॥२२॥

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15 a–च for वा U; b–सुरापो U, सुरापी P for स्त्रीघाती; c–ते यांति ABU. 16 a–कांति A; ab–अवन्ती गौतमी काशी कांतिका मथुरा पुरी U; c–वासस्य रामेंद्र U, वासश्च AB. 17 ab–All compounded and left open for the next word, P; b–प्रभासं पुष्कराणि च B, °पुरुषोत्तमे U; c–कुरुक्षेत्रसमं वासः A, कुरुक्षेत्रसमं वासं U, कुरुक्षेत्रेषु संवासः P. d–नार्हति P. 18 a–तपस्तप्तं U; d–सिंदुरे U. 19 b–(s)भिवसंति U, कलौ नित्यं वसंति च P. d–वा for या U. 20 a–सिंदुराद्रि° U; b–अहर्निशं U; c–तस्य स्वर्गं च मोक्षं च U; d–ममोदितं P. 21 b–राम°AB; d–यांति P. 22 c–पुष्पकेण P.

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15. Whether a person has committed (the sins of) killing cows, children, women or even Brahmins, he becomes entitled to go to the World of Truth (after death) by seeing the Mountain of राम.

16. अवन्ती, गोमती, काञ्ची, काशी, पुरी, and मथुरा-these do not equal the sixteenth part of the (merit of) the Mountain of राम in the Kali age.

17. Stay in हरिक्षेत्र, गया, गङ्गा, पुष्कर, पुरुषोत्तम, and कुरुक्षेत्र is not worth the sixteenth part (of the stay on the सिन्दूर).

18. The merit (we get) after performing penance for a million years on the mountain हिमालय is available to a person staying on सिन्दूर within an hour-and-a-half in the Kali age.

19. People who live there in the कलि age are liable to (attain that holy place) where the yogins go (after siddhi),

20. A person who has दर्शन of राम staying on mountain सिन्दूर on the (eleventh) day sacred to Lord विष्णु gets a claim to the Heavens and (also) to Supreme Bliss—this my statement is true and (contains nothing but) truth.

21. By (observing) silence and japa of a thousand names (of राम) or (simply uttering) 'राम राम', on that day, (a person) undoubtedly gets liberation.

22. Those people who keep awake (in the night of that day) near राम go to the palace of Lord विष्णु by the पुष्पक plane (after death).

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धन्यास्ते मानवा लोके येषां संजायते कलौ ।
रामयात्राप्रसङ्गोऽयं सर्वे ते विगतज्वराः ॥२३॥

द्विजानां वेदविदुषां कोटिं संभोज्य यत् फलम् ।
यतिनैकेन भुक्तेन सिन्दूरे तत्समं फलम् ॥२४॥

निदाघकाले पानीयं यो ददाति नरोत्तमः ।
वितृषं कुरुते विप्रं गयातुल्यं फलं लभेत् ॥२५॥

सहस्रभोजनं ये वै तत्र कुर्वन्ति मानवाः ।
तेषां पुण्यमसंख्यातं मया वक्तुं न शक्यते ॥२६॥

सहस्रभोजनं कृत्वा अन्यक्षेत्रे च यत् फलम् ।
भिक्षामात्रप्रदानेन सिन्दूरे तत्समं फलम् ॥२७॥

पार्वत्युवाच ।

नामद्वयं कथं तस्य सुरम्यस्य तपंगिरेः ।
पूर्वं तपंगिरिर्नाम द्वितीयं सिन्दुराचलः ॥२८॥

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23 a-ध्यानात्ते U; c-रामयात्रासमं योगं U. 24 a-द्विजातिवेद° U, देवि for वेद° P; b-कोटि (without अनुस्वार) AB; c-भुंक्तेन U, एकमेव द्विज भोज्य P; d-सिदुरे U. 25 b-नरोत्तमं U; विहगं U; d-प्रपापुण्यफलं लभेत् AB, मया पुण्यफल° U. 26 b-नित्यशः for मानवाः AB; cd-तेषां हि पुण्य-संख्यानमशक्तोहं ब्रुवन् प्रिये, A (Corrupt), B; U omits the whole verse. 27 b-ह्यन्यक्षेत्रे B, अन्यक्षेत्रेषु U, तु for च P; c-°प्रमाणेन AU; d-सिदूरे तत्फलं लभेत् U. 28 b-रमणीयं for सुरम्यस्य AU; d-सिदुरालयः U; B reads the verse thus:

नामद्वयं गिरेस्तस्य कथं जातं वदस्व मां ।
पूर्वं तपोगिरिर्नाम सिंदूर इति चापरं ॥२६॥

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23. Blessed are those people in this world who happen to visit the (mountain of) राम in this कलि age; all of them get rid of sorrow.

24. The merit accruing from feeding a million Brahmins well versed in the Vedas, O Lady, is got almost in the same measure by getting one sage (well-)fed on the सिन्दूर.

25. A good person who gives water in the hot season (and) quenches the thirst of a Brahmin gets almost the same merit as at गया.

26. Those who feed a thousand persons there —well, their merit is beyond count; I cannot describe it.

27. The merit got by feeding a thousand persons in other places is like the one got by giving alms only on the सिन्दूर.

Nomenclature of the Mountain

पार्वती asked:

28. "How is the double name (to be explained) of that charming Mountain of Penance? The first name (was) तपंगिरि (Mountain of Penance); (but then it was later known by) a second name सिन्दूराचल ?

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द्विनामा केन संजातस्तन्मे ब्रूहि गजान्तक ।

ईश्वर उवाच ।

हिरण्यकशिपोर्देहः पीडितो विष्णुना पुरा ॥२९॥

रक्तेन तेन सर्वेशि भेदितो मृच्छिलामयः ।
सिन्दूरसदृशो जातस्तेन सिन्दूरपर्वतः ॥३०॥

सिन्दूरगिरिनामाऽयं ततः ख्यातिं गतो भुवि ।
चतुर्द्वारं सुधाकारं योजनायतमुच्छ्रितम् ।
दृष्ट्वा तं गिरिराजं वै तन्मे निगदतः शृणु ॥३१॥

इति श्रीपद्मपुराणे सिन्दूरगिरिमाहात्म्ये प्रथमोऽध्यायः ।

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29 a-द्विनामः A, द्विर्नाम U ; d यत्र विष्णुना AB, देहं पीडितं तत्र विष्णुना U. 30 a-? शुभ्रेण A, शुद्धेन B, सर्वेसि U, सर्वेशे P; b-मेदितो मूध्निरालयः U. cd-सिदुर° A. 31 a-सिदुर° A; b-इति for ततः AB, भविष्यति गतो भुवि U; c-चतुद्वारे सुधाभकारं A (Corrupt), चतुर्द्वारशुभाकारं B; d-योजनो मुक्तिमास्थितं U, योजनायुत° P; e-गिरिराजानं B; तं दृष्ट्वा U, तद् दृष्ट्वा P ; f-कृतकृत्यो भवेन्नरः B, मुच्यते तन्महेश्वरि U.

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29. O Destroyer of (demon) गज ! Explain to me how this mountain came to acquire a double nomenclature.

The Lord said:

Formerly विष्णु crushed the body of (demon) हिरण्यकशिपु.

30. (The mountain, being) a conglomeration of earth and stone, O All-powerful Lady ! distinguished itself by (red) blood (and thereby) came to have resemblance to vermillion. Thus (is explained the name) सिन्दूर-the Red Mountain.

31. Thereafter (the mountain) became renowned by the name Mountain सिन्दूर. Having four gates, (pleasant like) the moon, a योजन in length, (and) lofty, listen from me as I describe that King of Mountains by ocular perception (personally).

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II

ईश्वर उवाच ।

घण्टेशः पूर्वदिग्भागे सिद्धेशो दक्षिणे स्मृतः ।
केदारः पश्चिमे भागे हनुमानुत्तरे स्थितः ॥१॥

पूर्वे स्नात्वा सूर्यनद्यां सुरदेवीं समर्चयेत् ।
घण्टेशं पूजयेद् भक्त्या नरो याति सुरालयम् ॥२॥

देवग्रामो देवनदी देवो देवीति संयुतम् ।
संकेतोऽयं महाभागे न लभ्यो यत्रकुत्रचित् ॥३॥

दक्षिणद्वारमासाद्य मोक्षकुण्डे निमज्य च ।
मोक्षजामर्चयेद् भक्त्या सिद्धेशं सादरं नमेत् ॥४॥

कामगेन विमानेन नरो यात्यप्सरान्वितः ।
मोक्षं जनयते यस्मात् तस्मात् सा मोक्षजा स्मृता ॥५॥

ततो व्रजेत् पुनर्द्वारं केदारो यत्र तिष्ठति ।
मणिकाले नरः स्नात्वा हिडिम्बामर्चयेत् सुधीः ॥६॥

केदारं भीमनाथं च श्रीरामं मणिकेश्वरम् ।
गन्धपुष्पादिनैवेद्यैर्धूपैर्दीपैर्मनोरमैः ॥७॥

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1 c-देवि for भागे UP. 2 a-सुरनाथं A, सुरपति B for सुरनद्यां, सुरनदीं U. 3 a-देवग्रामे U; b- ? देवो देवेति AU, देवो दैवेन B; c-माहादेवि A, महादेवी B, महाभागे UP. 4 c-°मचंयं A (=अर्चयन् ?); d-भजेत् UP. 5 b-°त्यप्सरो° B, °त्यप्सरार्चितं P. 6 a-पुनर्द्वारि AB; d-? हेडंबा° AU, हिडंबा° B, हेडिंबा° P. 7 a-भोमनाथं A, भौमनाथं B; d-मनोहरैः UP.

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Chapter II

Worship of Guardian Deities

The Lord said:

1. घण्टेश is in the eastern region; सिद्धेश is declared (to protect us) in the south; O Lady! केदार is in the west, (while) हनुमान stands in the north.
2. First having bathed in the सूर्य river, one should ceremoniously worship the Lord and the Goddess (and then) worship घण्टेश with devotion; (by so doing) a person goes to the Heavens.
3. A divine village, a divine river, associated with God and Goddess—this agreement, O Great Goddess! is not to be found at any place (easily).
4. (Then) having reached the southern gate and bathed in the मोक्षकुण्ड, one should devotionally offer worship to (goddess) मोक्षजा and bend reverentially before सिद्धेश.
5. (By so doing) a man enjoys a trip on a baloon, being able to go at any place at will accompanied by nymphs. मोक्षजा is so called because she causes liberation.
6. Then one should go to the western gate where केदार stands. He should bathe in the मणिकाल and, being a wise person, worship हिडिम्बा,
7. as also केदार, भीमनाथ, Lord राम and मणिकेश्वर with beautiful articles like sandal, flowers, eatables, incense, light etc.

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अनेनैव प्रकारेण यः कुर्यात् पूजनं नरः ।
पुरंदरपुरे तिष्ठेद् यावदिन्द्राश्चतुर्दश ॥८॥

उत्तरद्वारमासाद्य मग्नस्तस्मिन् सरोवरे ।
स नरः पुष्पगामी वै यः पश्यति हरीश्वरम् ॥९॥

विषग्रस्तं पिशाचं वा शाकिन्युपहतं जडम् ।
चातुर्थिकं तृतीयं च एकाहं सततज्वरम् ॥१०॥

हनुमान् स्नानतो येन सर्वदोषानपाहरेत् ।
सुगन्धपुष्पमालाभिरनुलिप्य सुचन्दनैः ॥११॥

भक्ष्यभोज्यान्नपानैश्च फलैः कालोद्भवैस्तथा ।
संतर्प्य विविधैर्भोगैः प्रणिपत्य क्षमापयेत् ॥१२॥

विमानैः काञ्चनमयैर्मुक्तादामविलम्बितैः ।
नीयते रुद्रलोके च स्तूयमानोऽप्सरोगणैः ॥१३॥

रुद्रलोके वसेत् तावद् यावत् कल्पः समाप्यते ।
श्रुत्वैतच्च महाभागा गौरी प्रोवाच सादरम् ॥१४॥

गौर्युवाच ।

कलिपासुरनद्योस्तु माहात्म्यं कलिनाशनम् ।
कथयाऽऽशु महाभाग यद्यहं तव वल्लभा ॥१५॥

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9 a–आक्रम्य U; b–तस्मिन् for तत्र P; c–पुष्पकामो वै U, स्याद् for वै B. 10 a–°ग्रस्त° B, °विषग्रंसि U; b–°न्यपहतं U; cd–सतृतीयं एकाहि U, एकाहिकं द्व्याहिक वा चातुर्थं संततज्वरम् P. 11 a–हनुमान्तू नतो येन A, हनुमांस्तु नतो येन B, हनुमान् स्नानतः पुण्य P; c–सुगधि° P; d–अनुलिप्य P. 12 b–ककाद्भवैस् U. 13 a–कांचनप्रवर्यैर् UP; b–मुक्ताहारप्रलंबितैः U, मुक्ताहारवि° P; cd–नीयंतं रुद्रलोकं च स्तूयमाना° U. 14 b–कर्म for कल्पः U; गौरा पृछति शकरं AB (गौरि A.). 15 Omit गौर्युवाच AB; a–कलिपी° AB, च for तु B; cd-Omit ABU.

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8. One who performs worship in this manner will stay in the city of God इन्द्र till fourteen Indras (rule).

9. (And lastly,) having reached the northern gate, he should bathe in the lake there; one who (then) visits हरीश्वर enjoys indeed a journey by the पुष्पक plane.

10. Whether one is affected by poison, or possessed by some goblin—male or female—, or is benumbed, or attacked by fever regulary on every fourth, or third day or (only) for one day or (even) continutsly,

11. he should make obeisance to हनुमान्, Who will dispell all his blemishes. (A person should therefore) anoint Him with sandal paste of high quality, (offer) garlands of fragrant flowers,

12 and please Him with (presents of) various enjoyable objects such as articles of food and drink, fruits, available in the current season, and ask Him to forgive faults with a (reverential) salutation.

13. (By these means) he is carried to the world of रुद्र by extolling nymphs by baloons made of gold, to which are attached pendants of pearl wreathes.

14. He will stay in that world of रुद्र until this कल्प comes to an end.

Having learnt this, पार्वती of high virtue asked the Lord reverentially,

15. (to depict in extenso) the greatness of the (two) rivers कलिपा and सुर able to destroy (the faults of) कलि age.

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ईश्वर उवाच ।

कलिपासुरनद्योस्तु संगमो यत्र जायते ।
जानीहि तन् महातीर्थं कलौ मलविनाशनम् ॥१६॥

सुस्नातौ दंपती तत्र त्रयोदश्यां नभस्य च ।
कलिपायां स्थिता पत्नी देवनद्यां स्थितः पुमान् ॥१७॥

एकवस्त्रेण तौ वेष्टच निमज्योन्मज्य निर्गमेत् ।
एक एव परार्थोऽपि तथा स्नात्वा विनिर्गमेत् ॥१८॥

मौनं कृत्वाऽथ संपूज्य घण्टेशं सुरवन्दितम् ।
ततो व्रजेत् पुनस्तत्र यत्र तिष्ठति राघवः ॥१९॥

मौनेन पश्येद् देवेशं श्रिया युक्तं रघूत्तमम् ।
इदमुच्चारयेद् वाक्यं दंपती पुरतः स्थितौ ॥२०॥

"कलिपासुरनद्योस्तु संगमो यत्र तिष्ठति ।
तत्र स्नात्वा मया देव घण्टेशो ह्यर्चितो मया ॥२१॥

मया दृष्टोऽसि देवेश ससीतो रघुनन्दनः ।
कर्मणा मनसा वाचा यत् पापं संचितं मया ॥२२॥

नाशयस्व श्रिया युक्तो मुक्तं मां त्वं कलेः कुरु ।"
संकल्पस्तत्र कर्तव्यो नाश्नाम्यद्य च राघव ॥२३॥

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16 a–कलिपि° A, कलिपी° B, च for तु A; b–संगमं A; c–महत्तीर्थं B, महाभागे P; d–तीर्थं for कलौ P. 17 a–दंपतिस्तत्र U, यत्र AB; b–? नभस्य च त्रयोदशि A, नभस्यं च त्रयोदशीं U, नभस्यस्य त्रयोदश्यां P; c–स्छि: A, स्थितः B; 18 c–एवा° U; d–तथा च त्वां U; cd–Omit AB. 19 a–कृत्वाथ U, धृत्वाथ P; b–सुरदेवयोः AP, सिदुरावयोः U. 20 a–मौनेन पाशं A, मौनेनोपास्य B, मौनेन पश्य U; c–देव्या U. 21 d–घंटेशो देवतार्चितः A, घंटेशो दिव्ययार्चितः UP. 22 b–संप्रीतो रघुनंदन U. 23 b–कलौ U; d–नाशयाम्यद्य राघव AU, उपोषणपरायणः P.

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Greatness of the Confluence.

The Lord said:

16. Know this, O Illustrious Lady, that the holy place where rivers कलिपा and सुर meet is capable of eradicating sin.

17. Couples (should go) there well-bathed on the third day of (the month of) भाद्रपद; the wife should take a stand in (the waters of) कलिपा and the man in सुर.

18. They should take a few dips and come out covering themselves with one piece (only) cloth.

19. Observing silence and having worshipped घण्टेश duly at the (confluence of) सुर and देवनदी, one should then go to where राम stands.

20. One should see the Highest God, the best of the (family of) रघु, along with सीता, (and) the couple should utter this sentence standing before (that Deity):

21. "O Lord! I have worshipped घण्टेश after having bathed at the confluence of कलिपा and सुर rivers.

22. O Lord of the gods! I have (fortunately) seen you—राम as well as सीता. Whatever sin I (may) have aceumulated through action, mind (and) speech,

23. that You along with सीता should destroy. Do free me from (the clutches of) the कलि age." (So saying) a resolve should be pronounced there about fast to the effect that he shall not eat anything on that day.

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जागरं तत्र कुर्वीत दीपदानं च दापयेत्।
भोजयेद् ब्राह्मणान् प्रातः शर्कराघृतपायसैः ॥२४॥

सीतारामाय संकल्प्य लक्ष्मणाय पराय च।
परिवाराय रामस्य स्नानवस्त्राणि दापयेत् ॥२५॥

अनेन विधिना देवि यः करोति कलौ नरः।
अन्यजन्मकृतं पापं तत्क्षणात् तस्य नश्यति ॥२६॥

ब्राह्मणः क्षत्रियो वैश्यः शूद्रः स्त्री वाऽतिलोमजः।
सर्वार्थैरुपपन्नः स्यान्नरः प्राप्य कलेर्दिनम् ॥२७॥

तव स्नेहान् मयाऽऽख्यातं सत्यमेतन्न संशयः।
नास्तिकायाऽप्यभक्ताय निन्दकाय न कथ्यते ॥२८॥

इति श्रीपद्मपुराणे सिन्दूरगिरिमाहात्म्ये द्वितीयोऽध्यायः।

———

24 a–कुर्वंति A, जागरस्तत्रकर्तव्यो U, जागरं तत्र कर्तव्यं P; b–कारयेत् P; c–प्रीतः A, प्रीत्या B. 25 a–संकल्प्यो U, संकल्पं P; d–°वस्त्राणिपुर्वकं A, °वस्त्राघ्यंपूर्वक B, °वस्त्रादिपूर्वकं P. 26 d–एव for तस्य ABU. 27 b–°लोमजा A, पुलोमजाः U; ab–All plural except स्त्री, P; c–? सर्वाथहोनोपेतश्च A, तव तीर्थार्थिनां पंक्ति U, तत्रार्थहीनो यतिश्चेद् P, d–वरः P. 28 d–कथ्यतां U.

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24. One should keep awake (that night) and donate lamps. At day-break he should feed Brahmins with sugar, ghee and rice boiled with milk (among other things).

25. Having thus resolved before राम and सीता accompanied by the great लक्ष्मण, and the retinue, (one should offer the usual worship) with anointing, offering of clothes etc.

26. O Lady! Whoever does (all this) in this manner in the कलि age, the sin of that man collected (even) in the former birth instantaneously perishes.

27. (Whether he be) a Brahmin, a warrier, a businessman, a labourer, a female, or a mixed grade, a man facing evil days will be endowed with all material attainments.

28. I have described this out of love for you and there is no doubt it is true. This should not be disclosed to an atheist, a non-devotee (and) a censurer.

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III

पार्वत्युवाच ।

सा केयं कलिपा नाम का सा सुरनदीति च ।
कलौ जातं महापापं मानुषाणां सुदारुणम् ॥ १ ॥

तत्र स्नानेन देवेश कथं नश्यति तद् वद ।
एतदाश्चर्यमतुलं कथयस्व जगत्पते ॥ २ ॥

ईश्वर उवाच ।

द्वापरान्ते कलौ प्राप्ते धर्मो लुप्त: पलायते ।
किं करोमि क्व गच्छामि त्राता मे कुत्र तिष्ठति ॥ ३ ॥

मनसा चिन्तितं तेन धर्मेण परमार्थिना ।
अस्ति मे रक्षकस्तत्र सिन्दूराचलसंस्थित: ॥ ४ ॥

तत्र गत्वा स धर्मो वै यत्र रामोऽस्ति धर्मराट् ।
त्रातारं प्रेक्ष्य रामं तं प्रणिपत्य च दंडवत् ॥ ५ ॥

धर्मेणाऽऽनतमानेन स्तोत्रमेतदुदीरितम् ।

धर्म उवाच ।

"अजन्मा जन्महीनस्त्वं जन्ममृत्युविनाशक: ॥ ६ ॥

योगिध्येयं परं ब्रह्म ब्रह्मणस्त्वं पितामह: ।
परमार्थं परं तत्त्वं परावारं परात्परम् ॥ ७ ॥

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1 a–कथं for केयं UP, कपिला A, सुरपा P; d–च for सु U. 3 a–द्वापारांते P; b–धर्मो लुप्त: प्रजायते A, धर्मलोप: प्रजायते B; ab–Omit U; d–मां UP. 4 b–परमार्थत: UP; c–मां UP; d–सींदुराचलसंस्छित: A. 5 a–ततो for तत्र U, धर्मोपि P. 6 a–धर्मेण च समासेन UP; c–अजन्मो P, अजन्मा हि भवान् साक्षत् B; d–°विनाशन U, °विनाशन: P. 7 a–°ध्येयपरं AB, Omit ब्रह्म B; b–ब्रह्मणास्तु A, ब्रह्मणस्तु B, पितामह U; c–परमार्थस्य परं U; d–परावर परात्पर U.

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Chapter III

पार्वती asked :

1. What is that river कलिपा by name, and what is the Divine River ? The great sins committed by human beings in the कलि age are very frightful.
2. How is that (sin) destroyed, O Lord of gods, by (mere) bath at that place ? Tell that (to me). O Lord of the world ! Explain this incomparable wonder.

The Lord said :

3. When the कलि age set in at the end of द्वापर age, धर्म (Justice) became invisible and started running, (with the thought) 'What shall I do ? Where shall I go ? Where (can) my Saviour be ?'
4. A thought (then) came to the mind of that धर्म —and it was (quite) true—"(Yes,) there is a Saviour for me staying on the सिन्दूर mountain."
5. That धर्म (then) went to the (place) where राम, the Lord of Justice, stays; seeing राम, the Saviour, he prostrated (himself) before Him in obeisance.
6. Slightly bending himself, धर्म gave utterance to this eulogy :

धर्म praises राम.

"Being unborn, You are destroyer of birth and death.

7. You are the Highest ब्रह्म which is the ideal of yogins; You are the grand-father of (god) ब्रह्मा. You are the Absolute Principle of Reality, the Duality of the High and Low, (and also) Beyond the Absolute.

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परमात्मा परं ज्योतिः परस्थः परमेश्वरः ।
परमात्मा परं धाम पूर्णकामः सदाऽर्थिनाम् ॥ ८ ॥

निष्कामो निरवद्यस्त्वं निष्प्रपञ्चो निराश्रयः ।
आद्यो यः सर्वलोकानां सर्वदेवशिरोमणिः ॥ ९ ॥

चन्द्रमा मनसेत्यादिमहिमा श्रुतिनोदितः ।
अलमित्यादि रामोऽथ लक्ष्मणेन सहायवान् ॥१०॥

श्रीराम उवाच ।

केनाऽपमानितो धर्म भीतो भीतः पलायसे ।
एतदाख्याहि मे शीघ्रं भयं मुञ्चाऽभयं तव ॥११॥

धर्म उवाच ।

आगच्छति हि मां शीघ्रं हन्तु कालसमप्रभः ।
अहं तस्य भयाद् भीतः प्राप्तः पादाम्बुजं तव ॥१२॥

आश्वास्य चाऽभयं दत्वा स्थिरं कृत्वाऽथ राघवः ।
धर्मं तं पुरतः स्थाप्य लक्ष्मणाय समर्पितम् ॥१३॥

एतस्मिन्नन्तरे तत्र प्राप्तं दृष्ट्वा कलिं तदा ।
हुंकारोच्चारितं तेन राघवेण सुकोपिना ॥१४॥

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8 b–परस्छ° A; d–पूर्णकाम U. 9 a–निकामो A, निःकामो U, च for त्वं B; b–निःप्रपंचो A, निःप्रपंचो U; c–सर्वदेवानां P. 10 ab–चंद्रमा मनसो जातो महिमा श्रुतिनादितः B: b–श्रुतिचोदितः U; c–प्रश्नमित्यादि U. 11 a-केन त्वं मानितो धर्म U, अव for अप P, धमः for धर्मं A; b–पला-यते A; c–आचक्ष्व for आख्याहि U; d–भयं भित्त्वा U, त्यक्त्वा P. 12 a–आगछतीहि U, °तीह P; b–कलिः for हन्तुं U (marginally after correcting the original by yellow pigment). 13 a–च भयं A; c–कृत्वा for स्थाप्य P; d–समर्पयेत् A, समर्पयत् BU; 14 c–हुंकारतो-च्चारणेन U, हुंकारोच्चरितं U; d–राघवेणातिकोपिना U.

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8. The Absolute Self, the Great Light, the Great Lord staying beyond, the Highest Self, the Final Dwelling Place, You always fulfill the wishes of the devotees.

9. You (Yourself) are without any desire, blameless, without any extension, supportless, First of all worlds, the crest-jewel of all gods

10. Your greatness has been described by the Vedas with the (words) 'The Moon (was born) from (His) mind' etc."

राम, with लक्ष्मण by his side, then stopped him saying "Enough of this".

राम protects धर्म.

Lord राम (then) said:

11. "O धर्म ! Who has disrespected you, that you are running so frightfully ? Telly it to me. Be quick. Don't be afraid. I grant you immunity."

धर्म said:

12, "(Someone) with appearance like Time is coming swiftly to kill me. I am afraid from fear of his (stroke) (and) have sought your lotus-feet."

13, Having consoled him and granting him immunity, राम comforted him and handed him over to लक्ष्मण.

14. In the mean time राम saw that कलि reached the spot, (so) He gave out a (loud) grunting sound in great anger.

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स श्रुत्वा तं महाशब्दं निपपात महीतले ।
विन्ध्यस्य दक्षिणे भागे सिन्दूरस्योत्तरे तटे ।।१५।।
तच्छब्देन द्रवीभूत्वा संजातो निर्झरोदकम् ।
कलिर्विज्ञापयामास द्रवरूपी रघूत्तमम् ।।१६।।

कलिरुवाच ।

पापोऽहं पापकर्माऽहं परद्वेष्युपपापकृत् ।
इत्थंभूतस्य पापस्य जडस्य करुणां कुरु ।।१७।।
इच्छयाऽनिच्छया वाऽपि यथा दहति पावकः ।
त्वद्दर्शनं तथा पापं यथा हन्ति तमो रविः ।।१८।।
तृषितस्य यथा तोयं व्याधितस्य यथौषधम् ।
क्षुधितस्य यथा चाऽन्नं तथा त्वं पापिनां गतिः ।।१९।।
कृपया रघुनाथोऽपि प्रोवाचेदं कलिं प्रति ।

राम उवाच ।

मुञ्चत्वाशु जडत्वं च स्थितिर्भवतु शाश्वती ।।२०।।
कलिपेयं नदी नाम विचरस्व यथासुखम् ।
प्रवेशो न त्वया कार्यः सिन्दूरस्य चतुर्दिशम् ।।२१।।

कलिरुवाच ।

का सीमा पूर्वदिग्भागे पश्चिमोत्तरदक्षिणे ।
एतत् कथय मे देव यदि तुष्टोऽसि राघव ।।२२।।

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15 a–तं श्रुत्वा तं A ; b–निःपपात AP. 16 a–द्रवीभूतः B. 17 b–(उ)प×प-कृत A, (उ)पपाकृत B, परस्य च प्रतापकृत् U; d–शरणंकुरु AB, करुणाकर U. 18 a–स्वेच्छया वापि U; b–दारुणि for दहति AB; c–त्वद्दर्शनात्तथा AB (A not clear). 19 c–? यथामुमूर्षोरमृतं AB, तथा मृतमुखे गांगं U. 20 a–रघुनाथश्च U; b–प्रोवाच च U. Omit राम उवाच ABU; c–मुच त्वां भु जडत्वेति A, मुंच त्व भो जडत्वं हि B, मुंचस्वाशु जडत्त्वं ते U; d–भवति AU. 21 a–कलिपेति B; b–यथातथं AB; c–प्रवेशो यत्त्वया U; d–सिंदुरस्य चतुर्दिशां U. 22 b–°दक्षिणोः A.

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15. That (कलि) having heard the loud noise fell down on the ground to the south of the विन्ध्य (mountain) on the northern slopes of the सिन्दूर.

16. That sound liquified him and he changed himself into a spring flow. कलि in (this) form of water requested राम.

कलि Requests राम.

कलि said:

17. "I am sin. I am perpetrator of sin. I hate others and commit (even) secondary crimes. Please have pity on me, who am thus a sinner, dullard.

18. (Touched) with intent or even unintentionally, fire consumes. In the same mannner, your दर्शन (destroys) sin, even as the sun dispels darkness.

19. Water to a thirsty person, medicine to a patient, food to a hunger-stricken, similar is Yourself an antidote for a sinner."

20. राम also said this to कलि out of pity:

राम said:

"You will instantly leave aside the dullness. May you be comforted for all time.

21. कलिपा–this will be (your) name in the form of this river. You can go about as you like freely. (But) you should not enter from any of the four gates of the सिन्दूर."

Boundaries of the सिन्दूर.

कलि asked:

22. "What will be the limit to the eastern region, as well as to the west, north and the south? Tell this to me, O God राघव, if you are pleased with me.

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श्रीराम उवाच ।

पूर्वतः सुरसरित्ते च हिमेशी ते च पश्चिमे ।
सिद्धेशो दक्षिणे भागे हनुमानुत्तरे विदुः ॥२३॥

आज्ञया मेऽनुतिष्ठ त्वं युगं यावत् समाप्यते ।
आज्ञाभङ्गो न कर्तव्यो यदीच्छसि महत्सुखम् ॥२४॥

कलिरुवाच ।

निर्झरं यद् वहत्यत्राऽपेयं यत् कृतं मम ।
पेयं कुरु पवित्रं मां शरण्यं त्राहि राघव ॥२५॥

श्रीराम उवाच ।

पुरतो देवनद्यन्तं प्रविशस्व यथासुखम् ।
अनिन्द्यो भव पेयश्च मत्प्रसादात् पुनः शृणु ॥२६॥

ये चाऽत्र मनुजाः स्नान्ति संगमे सुरकलीपयोः ।
भाद्रे मासि त्रयोदश्यां कृष्णपक्षे सुपर्वणि ॥
तेषां जन्मकृतं पापं मत्प्रसादात् विनश्यतु ॥२७॥

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23 ab-? सुरनद्यन्ते ABU, सुरसरित् ते च P; b-हिमेशांतस्य A, हिमेशांतं तु B, हिमेशानश्च U, हिमेशी ते च P; c-सिद्धेशं AB, अनुस्वार deleted with yellow pigment, and corrected to °शो, U ; d--स्थितः for विदुः U. 24 a-°तिष्ठंति U; d-यदिच्छसि AU, यदिच्छसि B. U interchanges 25 and 26 and also the two halves of 26 [अनिद्यो……पुरतो……]. 25 a-व्यवहं तत्र U; b-कृतं मं A, अपेयं सुकृतं त्वया U, कृतं त्वया P. 26 a-देवनद्यां ते P; b-प्रविश्य त्वरितं व्रज AB, प्रवेशेण P; c-मे पश्चात् for पेयश्च U. 27 a-चाद्य P, मानुषाः U, स्नाति AU; b-सुरकापिल्लोः A, सुरकलिपयोः P; c-मासे P; d-शुक्लपक्षे P. B reads 27 a-d thus: ये स्नानमत्र कुर्वंति संगमे पापनाशने ॥८४॥ कलिपासुरनद्योस्तु त्रयोदश्यां तु भाद्रके । पर्वणि कृष्णपक्षे च दुर्लभे सर्वजंतुभिः ।।८५॥ e-सर्वजन्म° U.

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राम said:

23. "To your east there will be river सुर (or the Divine River). (Goddess) हिमेशी (= पार्वती) will be to the west. सिद्धेश will be in the southern direction (while) हनुमान् will be to the north.

24, Act according to my instructions till this age comes to an end. If you wish real happiness, you should not break my orders."

Further Request of कलि.

कलि said:

25. This spring that is flowing here and is made unfit for drinking, please make it drinkable, and as I have sought You for protection, O राम, protect me and sanctify."

राम said:

26. "You can enter upto the Divine River at your pleasure as you go farward, and through my grace you will be then irreprehensible and sapid also. Listen to me again.

27. Whoever will be bathing here in the confluence of the two rivers सुर and कलिपा on the auspicious time of the thirteenth day of the dark half of भाद्रपद, their life-long sins will be removed as a result of my grace.

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कलेर्दिनं तु संप्राप्य यः स्नाति विधिवन्नरः ।
तस्य जन्मकृतं पापं तूलौघ इव दह्यति ॥२८॥

एतदाकर्ण्य तद्वाक्यं हृष्टस्तुष्टः कलिस्तदा ।
तेनोक्तस्तूर्णतो गत्वा प्रविवेश महानदीम् ॥२९॥

अथाऽऽज्ञप्तः कलिस्तेन राघवेण महात्मना ।
नत्वा शीघ्रं महाबाहुं चचार पृथिवीतले ॥३०॥

एतत् प्रभावमतुलं संवादं राघवस्य च ।
पठेद् वा शृणुयाद् भक्त्या यो न तं कालयेत् कलिः ॥३१॥

इति श्रीपद्मपुराणे सिन्दूरगिरिमाहात्म्ये तृतीयोऽध्यायः ।

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28 a–कलौ हितां तु U; b–यः स्नाता U. b–तुलोघ A, कलौघस्तस्य नश्यति U; 29 ab–एतद्वाक्यं हृष्टतुष्टं वरं ददौ कलिस्तदा U, b- प्रियः सदा P; c–तेनोक्तः स्तूणतां गत्वा A, तेनोक्तस्तु नतांगत्वात् B. 30 cd-त्वं च शीघ्रं महाबाहो चरस्व पृथिवीमिमां U; 31 d–येन त्व कलयेत्कलिं U, न च तं कलयेत् कलिः P.

इति श्रीपद्मपुराणे सिंदुराद्रिमाहात्म्ये उमामहेस्वरसंवादे इश्वरपाव(or र्व)तीसंवादे कलिपासुरनद्योख्यानं नाम प्रथमोध्यायः ॥ A; इति श्रीसिंदूरगिरिमाहात्म्ये ईश्वरपार्वतीसंवादे कलिपासुरनद्योरुपाख्याने प्रथमोध्यायः ॥१॥ B; इति श्रीपद्मपुराणे सिंदुरगिरिमाहात्म्ये तृतीयोध्यायः ॥३॥ U.

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28. (Further) A man who bathes (here) in this evil age in the prescribed manner, all the sin committed by him throughout his life will be consumed as heap of cotton takes easy fire."

29. Having learnt this speech, कलि was pleased and satisfied at that time. Having got His permission, he quickly started and (later) entered the great river.

30. Thus ordered by that high-souled राम, कलि bowing down before the long-armed (रामचन्द्र) promptly walked the earth (at his sweet will).

31. This incomparable efficasy and conversation with राम, whoever will read this or listen to it in a spirit of devotion, कलि will not take notice of him.

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IV

पार्वत्युवाच ।

चतुर्द्वाराणि तीर्थानि द्वाराणामधिदेवता: ।
मया श्रुतं तु तत् सर्वं त्वत्प्रसादान् महेश्वर ॥ १ ॥

अन्यानि यानि तीर्थानि नगबाह्यान्तराणि च ।
तानि सर्वाणि देवेश कथयस्व ममाऽग्रत: ॥ २ ॥

ईश्वर उवाच ।

शैलस्याऽभ्यन्तरे चाऽस्ति पितृतीर्थमनुत्तमम् ।
विद्यंते पादुके तत्र प्रेतस्थानं च दक्षिणे ॥ ३ ॥

शक्त्या उद्धरणं कुर्यात् पिण्डं शिलोपरि क्षिपेत् ।
"मामका: पितरो यत्र प्रेतभूता वसन्ति ये ॥ ४ ॥

गृह्णन्तु सक्तुमधुकं मया दत्तं शिलोपरि" ।
प्रेतत्वं तत्र निस्तीर्य मुक्त्वा पितृगणान्नरै: ॥ ५ ॥

तत्र पिण्ड: प्रदातव्य: पितृकुण्डे च गोष्पदे ।
स्वर्गद्वारे विष्णुपदे पितृकुण्डे च गोष्पदे ॥ ६ ॥

यन्नाम्ना दीयते पिण्ड: स याति वैष्णवं पदम् ।
अमासोमसमायोगे सोमसूर्यग्रहेषु च ॥ ७ ॥

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1 b-°देवता A; c-मया श्रुतं तु तत्सर्वं P. 3 a-चापि P; b-Corrected in same ink into °मनूदकं (?). 4 a-सक्तोरूद्वलनं कुर्यात् U, ऋणं सक्तोरूद्ध कुर्यात् P. b-तच्छिलोपरि च क्षिपेत् U, तच्छिलोपरि विक्षिपेत् P; c-अज्ञातपितरो यत्र U; d-प्रेतभूतानि वर्तते AP, प्रेतभूतानि सर्वत: U. 5 a-सत्तु° P; d-प्राप्त: पितृगणं नरा: A, प्राप्ता: पितृगणं नरा: B, नरा: U, मुक्ता: पितृगणास्तदा P. 6 a-प्रपातव्य: UP; b-पितृपिंडे AB, तु for च B, गोपदे U; cd-Omit AB, गोपदे U. 7 b-सन्निधौ U, स नीतो P, c-अपा° U.

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Chapter IV

Holy places on the Outskirts of the सिन्दूर.

पार्वती said;

1. O Great Lord ! By Your grace I have heard everything about the holy places on the four gates and their presiding deities

2. Whatever be the other holy places in and outside the mountain—O Lord of gods ! describe all of them to me.

The Lord said :

3. In the interior of the mountain there is the unsurpassed पितृतीर्थ (holy place of the manes). There are sandals of राम in this place. And to the south is cremation ground.

4. One should try acquittance according to one's capacity, (and) place (a ball of food) on the stone there, saying, "Wherever my ancestors would be staying in the spiritual form,

5. let them accept barley and honey placed by me on the stone." Then the hosts of manes get rid of the state of the deceased and are freed.

6. (So) the balls of food should be placed at the पितृकुण्ड, the गोष्पद (Cow's Feet), the स्वर्गद्वार (the Gate to the Heavens), (and) the विष्णुपद (Feet of विष्णु).

7. In whoever's name a ball of food is offered, he is led to the place of विष्णु. When a no-moon day coincides with a Monday, on the eclipse of the moon or the sun,

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पितृमातृक्षये श्राद्धं गयाशीर्षसमं स्मृतम् ।
अमावास्यां व्यतीपातेऽयने विषुवेषु च ॥८॥

एभिर्दिनैर्नरैः श्राद्धं दत्तं चाऽक्षयतां व्रजेत् ।
गयां गन्तुमशक्तो यः पादहीनः कुटुम्बिकः ॥९॥

तेन तत्र प्रदातव्यः पिंडो रामपदे किल ।
पितृकुण्डे तु यः पिण्डं पातयिष्यति सुष्ठुधीः ॥१०॥

स्वर्गतिं स प्रयात्याशु पितरस्तुष्टमानसाः ।
दत्वा रामपदे पिण्डमुपवेश्योपदेशकैः ॥११॥

उत्तमं लोकमाप्नोति सोऽपि याति परां गतिम् ।
यः करोति नरस्तत्र गोष्पदे पिण्डपातनम् ॥१२॥

पितरो मुदितास्तस्य स्वर्गद्वारं व्रजन्ति वै ।
पितृकुण्डे प्रेतकुण्डे विष्णुकुण्डे पितृक्षये ॥१३

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8 a–°क्षयं P, b-ध्रुवं for स्मृतं U. c-अमावास्या° U; AB omit the whole verse. 9 a-नरश्राद्धं A, नरः श्राद्धं B; b-तु for च B, (अ)क्षय्यतां P; c-न शक्तो A. 10 ab–प्रदातव्यं पिंडं AP, प्रदातव्यं immediately corrected to प्रदातव्यः B, पिंडं प्रपातव्यं later corrected with yellow pigment by same hand, U; c–पितृकुंडेषु A, पितृकुंडे नरः स्नात्वा UP; d-पिडयिष्यति सुष्टुधीः U, पिंडं च पातयेत् सुधीः P. 11 a-स्वर्गतिं ते प्रयांत्याशु AU, स प्रयात्याशु B, स व्रजत्याशु P; b-हृष्ट° for तुष्ट° UP. c–उपदेशो° U, उपदेश्यो° P. 12 a–प्राप्नोति उत्तमं लोकं A, प्राप्नुयात्युत्तमं लोकं U, प्राप्नुवंत्युत्तमान् लोकान् P; d–गोपदे U. 13 a–गायनं कुरुते तस्य A, कुर्वंति गायनं तस्य B; b–पितृमातामहादयः AB; ab-पितरो मुमुदिरे दृष्टवा स्वर्गद्वारं गतं सुत U; B reads after this: पातयिष्यत्यसौ पिंडं यास्यामि परमां गतिं ॥१३॥ यः करोति नरस्तत्र गोपदे पिंड-पातनं ॥ गोपदे कुर्वंते तत्र पितामातामहालयं ॥; P reads after ab : पात-यिष्यत्यसौ पिंडं स यास्यति परां गतिं ॥१३॥

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8. a श्राद्ध oblation offered to the (deceased) father or mother is held as good as a श्राद्ध at गया. On a no-moon day, during a great calamity (or, on a व्यतीपात division of time), on the solsticial and equinotical points—

9. a श्राद्ध offering given on these days by men becomes inexaustible (i. e. leads to perpetual existence). Whoever is incapable of going to गया, a poor head of a family,

10. he should offer a ball of food on the Feet of राम. The wise man who will offer a ball of food at पितृकुण्ड,

11. will get the merit of (a place in) the Heavens (very) soon. (And) his ancestors will please at heart. If he gives a ball of food at the Feet of राम, undertakes fast, he, along with the reciters,

12. attains superior worlds; and also highest merit. Whoever makes offering of balls of food at गोष्पद (Cow's Feet),

13. his forefathers are pleased and verily they go to the Gate of the Heavens. (In short,)

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गोष्पदे विष्णुपादे च पिण्डं दत्वाऽक्षयं भवेत् ।
पितृतीर्थं पुरा नाम पश्चाद् रामगयेति च ॥१४॥

कृतं रामेण प्रकटं तेन रामगया स्मृता ।
मया संक्षेपतः प्रोक्तं पितृतीर्थस्य गौरवम् ॥१५॥

सोमपाः पितरस्तत्र बहुकालं सुसंस्थिताः ।
तेनेदं पितृतीर्थं तु नामधेयं पुरातनम् ॥१६॥

इति श्रीपद्मपुराणे सिन्दूरगिरिमाहात्म्ये चतुर्थोऽध्यायः ।

———

14 a–गोःपदे A, गोपदे U, b–व्रजेत् for भवेत् UP. c–पुरा प्रोक्तं U, पुनर्नाम P. 15 a–प्रगटं U; b–स्मृतं P; c–गया संक्षेपतः प्रोक्ता U; 16 a–तस्य AB; b–पुरा स्थिताः U; d–रामधेयं U. Colophon–सिंदुर° U.

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14. By giving balls of food at पितृकुण्ड, प्रेतकुण्ड, विष्णुकुण्ड, पितृक्षय, गोष्पद, and विष्णुपद, a person makes them inexaustible. पितृतीर्थ is the old name (of this place), and रामगया a recent (one).

15. This (place) was made famous by राम. By reason of this it came to be known as रामगया. I have described the importance (or high value) of this holy place of the manes (just) briefly.

16. The ancestors who drink of the Soma have stayed there well for a long time. This means that its name पितृतीर्थ is a very old one.

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V

पार्वत्युवाच ।

पितृतीर्थस्य माहात्म्यं श्रुतं त्वत्तः प्रसादतः ।
इदानीं ब्रूहि तत्त्वं मे यदि कथ्यं समासतः ।। १ ।।

अम्बकुण्डस्य माहात्म्यं सर्वज्ञानपरायण ।
तत् सर्वं विस्तरेणेह कथयस्व महेश्वर ।। २ ।।

ईश्वर उवाच

अम्बकुण्डस्य माहात्म्यं वक्तुं ब्रह्माऽपि न क्षमः ।
संक्षेपेण प्रवक्ष्यामि तव स्नेहेन भामिनि ।। ३ ।।

अम्बकुण्डं समावृत्याऽष्टौ तीर्थानि सन्ति वै ।
गङ्गास्रोतः शङ्खतीर्थमग्नितीर्थं ततः परम् ।। ४ ।।

चतुर्थमम्बतीर्थं च पञ्चमं वारुणं स्मृतम् ।
शुक्लतीर्थं ततः षष्ठं नारसिंहं च सप्तमम् ।। ५ ।।

अष्टमं च कुरुक्षेत्रमुत्तरे चाऽस्ति तत्र वै ।
गङ्गास्रोते नरः स्नात्वा मुण्डनं तत्र कारयेत् ।। ६ ।।

पुनर्निमज्य तत्रैव विधिवत् स्नानमाचरेत् ।
नत्वा च देवताः सर्वाः कुण्डं कुर्यात् प्रदक्षिणम् ।। ७ ।।

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1 a-यत्तीर्थस्य U; b-त्वत्तो जगत्पते B, श्रुतं तत् त्वत्प्रसादतः U; d-यदि तथ्यं ममाग्रतः U, यदि तत्त्वं जगत्पते P. 2 b-°परायणं AU; c-विस्तरेण त्वं U; 3 c-संक्षेपेन AB. 4 a-अंबकुंडे समावृत्ते U; b-ह्यष्टौ B, अष्ट° P; c-गंगास्रोतं AB. गंगाश्रोत्रं (Probably corrected with yellow pigment to °श्रोतं) U; d-अतःपरं P. 5 a-स्यात् for च B; b-वरुणं P; c-सूर्यतीर्थं U; d-°सिंव्हं B, नरसिंहं P. 6 c-गंगाश्रोत्रे U, गंगोदके P. 7 a-विमज्य U; c-? गृह तुथा देवतां सर्वान् A, नत्वा च सकलान् देवान् B, नत्त्वा तद्देवतास्तत्र (after some correction) U, P. d-कुंडे कृत्वा प्रदक्षिणां U.

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Chapter V

अष्टतीर्थ Rites.

पार्वती said:

1. I have heard from you by Your favour the significance of the पितृतीर्थ. O Lord of the world! Now please tell me, if worth being deascribed,

2. the importance of the अम्बकुण्ड. O Great Lord, proficient in all knowledge! Describe to me in detail all of it.

The Lord said:

3. Even god ब्रह्मा is also incapable of describing the greatness of the अम्बकुण्ड **in toto**. However, O beautiful Lady! I am going to tell it to you in brief out of love for you.

4. Eight holy places are there surrounding the अम्बकुण्ड, viz गङ्गास्त्रोतस्, शङ्खतीर्थ, अग्नितीर्थ,

5. the fourth is अम्बतीर्थ, the fifth is said to be वारुणतीर्थ, then the sixth is शुक्लतीर्थ; and the seventh नारसिंहतीर्थ,

6. and the eighth कुरुक्षेत्र is there to the north. (Now) after having bathed in the waters of the Ganges one should have a full hair-cut there.

7. Then having a dip there again one should bathe in it according to prescription. After having bowed down before the presiding deity there, one should circumambulate round the lake.

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ततो गत्वा समभ्यर्च्य धूम्रपङ्केश्वरं शिवम् ।
क्रमेण देवता: सर्वा नमस्कृत्य समर्चयेत् ॥ ८ ॥

रामस्थानं तु संप्राप्य लुण्ठितव्यं विलज्जवत् ।
धर्मेशं पूजयेद् भक्त्या हनुमन्तं च लक्ष्मणम् ॥ ९ ॥

स्वल्पमात्रं तु यत् तोयं धर्मेशस्योपरि क्षिपेत् ।
जटाजूटे यथा गङ्गां वहन्तीं मन्यते तथा ॥ १० ॥

श्रीरामं सश्रियं दृष्ट्वा नत्वा मौनं विसर्जयेत् ।
उपोष्य जागरं कृत्वा पूजयित्वा स्वशक्तित: ॥ ११ ॥

प्रभाते च पुनर्गत्वा गङ्गास्रोते निमज्य च ।
आह्निकं तत्र कर्तव्यं श्राद्धं पिण्डप्रपातनम् ॥ १२ ॥

भूरि भोज्यं यथा शक्त्या पूजयेत् तीर्थसेवकान् ।
अनाथान् कृपणान् दीनान् वित्तशाठ्यं न कारयेत् ॥१३॥

गङ्गाद्वारे पिण्डदानं पितॄन् मन्दाकिनीं नयेत् ।
क्रीडन्त्याकाशगङ्गायां यावदाभूतसंप्लवम् ॥ १४ ॥

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8 b-धूम्रपंचसदाशिवं B, धूर्जटि भैरवं शिवं U. 9 a-रामायणं A, रामालयं B; b-लुगतिव्यं A, बिलं जगत् U; d-सलक्ष्मणं UP. 10 a-गंडूषमात्र यस्तोयं UP; b-धर्मेशोपरि UP, निक्षिपेत् U, संक्षिपेत् P. c-जटाजुटे यथा गंगा A, जटाजूटं यथा गंगा U; d-वहंति A, वहति U, मन्यमानस्तथा वहेत् B. 11 a-श्रीरामं च U. 12 a-पुनर्नत्वा प्रभावेन U, पुनर्नत्वा प्रभाते वै P; b-गंगाश्रोत्रे U, निमज्ज च A, गंगास्रोतसि मज्य च P, c-आन्हीकं A, आह्निकं BU. 13 a-भूरिभोजं B, अनुस्वार on भोज्यं deleted with yellow pigment, U. 14 b-पितृ° A, मंदाकिनि नयत् U; c-क्रीडत्याक्रोशगंगायां U; d-यावदाभुसंप्लवं A, यावद् वर्षशतत्रयं UP.

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8. Then one should visit धूम्रपङ्केश्वर शिव and offer worship, (and) bowing before all deities in order, offer worship (there also).

9. Having arrived at the temple of god राम, one should roll there almost without abashment; one should worship धर्मेश, हनुमान् and लक्ष्मण with devotion.

10. One should sprinkle handful of water on धर्मेश, bringing to mind गङ्गा, whom He bears in the mass of His clotted hair.

11. One should give up (the vow of) silence after seeing and bowing before God राम along with सीता. One should observe fast, keep awake (at night), offer worship in accordance with one's capacities,

12. go there over again at (the following) dawn, have a bath in the current of the Ganges and (then) should do the (regular) daily duties, (as also) the श्राद्ध and the offering of the balls of food.

13. One should honour those who are attending (the pilgrimages) at the holy places, (as also) destitutes, those who are facing adverse times, (and) the poor people with plenty of food according to one's means. (Here) one should not bring in trickery as regards money.

14. Balls of food (offered). at गङ्गाद्वार lead the manes to the (heavenly) Ganges. They enjoy there in the celestial Ganges upto deluge.

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द्वितीये दिवसे तत्र शङ्खतीर्थमनुव्रजेत् ।
स्नानं तिलोदकैः कृत्वा पिण्डदानं पृथक् पृथक् ॥ १५ ॥

पितरः शङ्खनादैश्च क्रीडन्ते शाश्वतीः समाः ।
तृतीये दिवसे देवि वह्नितीर्थमनुव्रजेत् ॥ १६ ॥

पूर्ववत् स्नानमारभ्य पितृतर्पणमेव च ।
हुतभुग्लोकमासाद्य वसन्ति पितरश्चिरम् ॥ १७ ॥

अम्बतीर्थे चतुर्थेऽह्नि स्नानं कृत्वा यथाविधि ।
तत्रापि भोजयेद् विप्रान् शर्कराघृतपायसैः ॥ १८ ॥

तथा पिण्डः प्रदातव्यो हव्यं तेषां सुदुर्लभम् ।
संभोज्य च तथा विप्रान् मधुक्षीरेण सर्पिषा ॥१९॥

यथोक्तविधिवा दत्वा नयेद् ब्रह्म सदा पितॄन् ।
गन्धपुष्पैश्च नैवेद्यैरम्बेशं पूजयेत् सुधीः ॥२०॥

पञ्चमेऽह्नि ततो गच्छेद् वारुणं तीर्थमुत्तमम् ।
निमज्य तत्र संहृष्टः सपिण्डं श्रद्धमा चरेत् ॥२१॥

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15 a–द्वितीय° B; c-स्नानं तिलोदकं श्राद्धं U; d–पिंडदानं तथैव हि AB. U orders lines thus: 14 ab, 15 cd, 14 cd, 15 ab. 16–°नादेन B, °नादस्था: U; b-क्रीडंत: A, शंखतीर्थत: U; c-तृतीय° B, चैव U. 17 a-पूर्वस्नानं समारभ्य U; b-जुह्यान्नाहुतिभिस्तिलै: U; c-हुतभुक् AB, हुतं भुक्तं समासाद्य U. 18 a-अंबतीर्थं A; b-यथाविधि: A, स्नानं विधिवदा चरेत् UP; c-श्राद्धकृत् for तत्रापि UP; d–मिष्टान्नं घृतपायसं U. 19 a-तेन for तथा UP, पिंडं प्रदातव्यं AU; b–? त(=न ?) तु यथाविधि: A, हव्यं कव्यं यथाविधि B, देवेषु दुर्लभं स्मृतं U; c–संयोज्य च तथा पिंडान् AB, कृत्वा भोज्य यथा विप्रान् U. 20 ab–? यथोक्तविधिना दत्वा नयेद् ब्रह्म सदा पितॄन् AB, रजतं दक्षिणां दत्त्वा अंबेशं च समर्चयेत् U, रजतं दक्षिणां दद्यादम्बेशाय समर्पयेत् P; c-गंधपुष्पादि° AB; d-°रुपचारैः प्रपूजयेत् B. 21 b–वारुणी° P; c–निमग्न: AB, संदृष्ट: A; d–पिंड श्राद्धं समाचरेत् A, पिंडश्राद्धं च कारयेत् UP.

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15. On the second day, one should visit शङ्खतीर्थ there. One should bathe there with water mixed with sesamum, (and) (offer) balls of food differently.

16. The manes (thereby) enjoy (in the heaven) for long long years in the (pleasing) noise of the conches. O Goddess! One should visit वह्नितीर्थ on the third day.

17. Completing the bath and the feeding of the manes in the same manner as before, they reach the World of Fire and stay (there) for long.

18. On the fourth day one should perform the bath as perscribed on the अम्बतीर्थ. There also one should feed the Brahmins with sugar, ghee and milk-preparations.

19. Then a ball of food should be given. Offerings are very rare for them. One should feed the Brahmins well with honey, milk and ghee, (and)

20. by such lawful offerings, one should always lead the manes to ब्रह्म. The wise man should worship अम्बेश with sandal paste, flowers and eatables.

21. One should visit the वरुणतीर्थ, the best of sacred places, on the fifth day. Having bathed there in a pleasurable mood, one should perform the श्राद्ध with balls of food.

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सुतृप्तास्तत्र गच्छन्ति पितरः काममव्ययम् ।
शुक्लतीर्थमनुप्राप्य षष्ठेऽह्नि स्नानमाचरेत् ॥२२॥

सुस्नाता यान्ति तत्रैव श्रद्धया परया मुदा ।
प्रकटं तत् कृतं केन शुक्लतीर्थं ततः स्मृतम् ॥२३॥

हुतं दत्तं च जप्तं च श्राद्धे पिण्डप्रपातनम् ।
तत् सर्वं शुक्लतीर्थे वै कृतमक्षय्यतां व्रजेत् ॥२४॥

सप्तमे दिवसे तीर्थं नारसिंहं ततो व्रजेत् ।
नारसिंहे महातीर्थे तत्र गङ्गा स्वयं गता ॥२५॥

हिरण्यकशिपोर्देहः पीडितो तत्र विष्णुना ।
रुधिरेण समालिप्तं क्षिप्त्वा भूमौ कलेवरम् ॥२६॥

तेनैव नाम्ना विख्यातं कलेवरपुरं विदुः ।
करप्रक्षालनायाऽस्य चाऽऽगता सा महानदी ॥२७॥

भित्वा भूमिं सुदुर्भेद्यामागता त्वरिता तु सा ।
दृष्ट्वा गङ्गां समायातां निर्धूतास्तत्र पाणयः ॥२८॥

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22 a-संतुष्टा U, सुहृष्टाः P; c-सूर्यतीर्थं° U. 23 a-सुस्नानं विधिवत्तत्र U, सुस्नातो विधिवत्तत्र P; b-श्राद्धं परमया मुदा U, श्राद्धं योऽपरया मुदा P; cd-Omit AB, प्रगटं च कृतं तेन इति ख्यातिस्ततः परं U. 24 a-जप्तं च AB, पूज्यं च U, यज्जप्तं P; b-श्राद्धं पिंडं प्रदापयेत् U, श्राद्धे पिंडप्रदापनं P; c-सूर्यतीर्थे U; d-(अ)क्षयतां BU. 25 a-Omit AB; c-°सिंह° U. 26 ab-देहं पीडितं AU, दक्षिणे करे UP; cd-समाकृष्टो तत्तद्भूय कलेवरं U, सरुधिरः समाक्षिप्तोऽपतद् भूमौ P, करेवरं B. 27 b-कलवीरपुरं A; c-°प्रक्षालनाद्यस्या A; d-Omit च AU, नृसिंहस्य महात्मनः B. 28 b-त्वरिता A, भोगवत्या गता नदी B, °मागता सरिता तु सा U, त्वरितंP; c-गंगा समायाता U, समापात्सां P; d-मानवाः U.

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22. There the manes go to the place of eternity and enjoy imperishable fruits to their heart's content. One should visit the शुक्लतीर्थ on the sixth day and have a bath.

23. They go there after a good bath according to the procedures in a happy mood and with great devotion. The place was unfolded (for the first time) by god ब्रह्मा. Hence its name शुक्लतीर्थ is thus perpetuated.

24. Whatever is sacrificed, given over, repeated, offered by way of श्राद्ध, balls of food etc on the शुक्लतीर्थ-all of it leads to everlasting merit.

25. Then on the seventh day one should visit the नारसिंहतीर्थ. गंगा had gone to that place of her own accord on that great तीर्थ dedicated to the Man-Lion incarnation.

26. (Lord) विष्णु squeezed the body of (the demon) हिरण्यकशिपु and threw the lifeless body trickling with blood there on the ground.

27. The place then became famous by the same name viz the City of Lifeless Body. And the great river Ganges appeared there in order that the Lord could wash His hands (tainted with blood)·

28. She came there in hurry afterbr eaking the very invulnerable grounds. (The Lord) saw the Ganges as she appeared and washed His hands.

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तत्र स्नात्वा नरो भक्त्या शुचि: परमसात्त्विक: ।
श्राद्धं पिण्डप्रदानं च स्नानं दानं जपस्तथा ॥२९॥

श्रीनृसिंहं समुद्दिश्य तत्सर्वं चाऽक्षयं भवेत् ।
अष्टमे दिवसे प्राप्ते कुरुक्षेत्रमनुव्रजेत् ॥३०॥

तत्र दानं प्रकर्तव्यं सर्वदा सौख्यमिच्छता ।
हिरण्यं रजतं गावो महिष्युष्ट्राण्यजादिकान् ॥३१॥

अनड्वाहं हयान् भूमिं वासो रत्नानि चैव हि ।
रथं वोढुं च सूतं च सुवर्णं तिलकानि च ॥३२॥

महादानानि चाऽन्यानि स्थूलसूक्ष्माणि यानि च ।
अन्यानि चैव गुप्तानि तानि सर्वाणि कारयेत् ॥३३॥

कुरुक्षेत्रे च यद् दत्तं स्वल्पं सर्षपमात्रकम् ।
प्रलयेऽपि न नश्येत इत्येषा वैदिकी श्रुतिः ॥३४॥

विशेषेण ततः कुर्याच्छ्राद्धं पूर्णविधानतः ।
श्राद्धकृद् ब्राह्मणान् पृच्छेत् परिपूर्णं सदास्तु मे ॥३५॥

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29 b–नत्वा for शुचि: AB, परमधार्मिक: B, मायापरमसात्त्विक: U; d–स्नानं होमं जप:स्तप: A, स्नानं होमो जपस्तप: B, स्नानं दानं तपस्तथा P. 30 a–नारसिंहं U; d–कुरुक्षेत्रं ततो व्रजेत् UP. 31 b–सदा सौख्यं यदिछति U; c–वा गौ A, वा गौर् B; d–महिष्युष्ट्राद्यजातिकं U, महिष्युष्ट्राद्यजादिकं P. 32 ? a–अनडाहा हयां A, अनड्वाहान् हयान् B, अनड्वाहो हया भूमि U, हयं P; b–रत्नवासांसि रत्नजा U, रत्नं वासांसि हेम च P; c–?रथे वोढा: ससूतं च A, रथं साश्वं ससूतं च B, रथं वोढुं च कव्यं च U; रथं नवोढां कन्यां च P; d–सुवर्ण° P, तिलकांचनं U. 33 b–सूक्ष्मानि BP; c–सर्व° for चैव AB. 34 a–तु for च P, यद्दतं (=यद्दत्तं ?) A, यद्दानं B; b–सर्वं ABU; c–नश्येत् A, च पश्येत् U; d–श्रुतैषा P, वैदिका U, स्मृति: AB. 35 a–विषमेन U; b–पूर्ण° P; c–श्राद्धे तद्ब्राह्मणान् U; b–संपूर्णं हि सदास्तु मे AB, परिपूर्णं तदस्तु मे U, सदस्तु P.

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29. A man should bathe there devotionally, being pure (in mind) and very virtuous. श्राद्ध, offerings of balls of food, bath, donations, as also recitations –

30. (all this) done with submission to Lord नृसिंह becomes imperishable. When the eighth day arrives, one should visit कुरुक्षेत्र.

31. There wishing happiness for all time, one should offer gifts (of)—gold, silver, cows, buffalos, camels, small cattle etc,

32. bull, horses, land, jewel, clothing, jewels, chariot with horse & charioteer, and gold, ornaments. etc.

33. Other great gifts big and small, those which are concealed—all these should be given away.

34. But what is given on कुरुक्षेत्र, be it little—even of the measure of a mustard seed, it is not lost even at deluge—so is heard in the Vedas.

35. Then one should perform the श्राद्ध in all its completeness as is prescribed. The performer of the श्राद्ध should ask the Brahmins: "May good in all respects be ever mine."

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अनेनैव प्रकारेणाऽष्टतीर्थविधि: स्मृत: ।
य: करोति नरस्तत्र तस्य किं दुर्लभं भवेत् ॥३६॥

उदधृत्यैको नर: पुंसस्तै: सार्द्धं स तु गच्छति ।
यद् गत्वा न निवर्तन्ते तद् धाम परमं मम ॥३७॥

सायुज्यं तत्र ते यान्ति सत्यं सत्यं न संशय: ।
अम्बालये नर: स्नान्वा दृष्ट्वा देवं रघूत्तमम् ॥३८॥

आ जन्मत: कृतं पापं तत् क्षणादेव नश्यति ।
मित्रद्रोही कृतघ्नो वा स्वामिघाती गुरुद्विष: ॥३९॥

कोऽपि योऽम्बालये स्नाति शुद्ध: पूतो भवेन्नर: ।
गोघाती बालघाती वा स्त्रीघाती अन्यघातक: ॥४०॥

सकृदम्बालये स्नात्वा मुच्यन्ते ते चतुर्विधा: ।
अम्बकुण्डे नर: स्नात्वा दृष्ट्वा ह्यम्बेश्वरं शिवम् ॥४१॥

दृष्ट्वा रामं श्रिया युक्तं पुनर्जन्म न विद्यते ।
दिव्यन्तरिक्षे पाताले यानि तीर्थानि भूतले ॥४२॥

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36 b–°तीर्थौ AB, °तीर्थं क्रमेण च U; c–तस्य for तत्र AB; d–? ईहामुत्र सुखी भवेत् A, इहामुत्र सुखं भवेत् B, सफलं तस्य दुर्लभं U. 37 a–उधृत्तेकोत्तरंतेषां A, उधृत्यैकोत्तरं पुंसां U; ab-अक्षयं लोकमायाति पितृभि: सह मोदते B; cd–Omit B. 38 a–तत्र ते विलयं यांति A, अत्र ते विलयं यांति U; ab–Omit B. 39 a–आ जन्म यत् P; c–कृतघ्नश्च U. 40 a–कश्चिदंबालये स्नात्वा AU, अंबालये नर स्नात्वा B; b–शुद्धपुतो A, शुद्धा मुक्ता भवंति ते B, शुद्ध भूतो U; c–च for वा U; d–सप्तघातक: U, सुप्तघातुक: P. 41 a–सोंबुदंबालये; b–शुध्यंते UP; d–स्मृत्त्वा अंबेश्वरं U. 42 a–रामं श्रिया युतं दृष्ट्वा AB; b–संसारबंधनाशनं U; cd–दिव्यंतरिक्षपाताले यानि संतीह भूतले U.

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36. In this manner rites on the eight holy places are given in the religious law. A man who acts upto this—well, what is difficult for him to get ?

37. One man goes (to the heavens) along with many after (thus) uplifting them. A place where once gone people do not return is my permanent abode.

38. There they attain intimate union (with me). This is confirmed truth. There is no doubt about it. If man bathes in the lake अम्वाल and has दर्शन of god राम, the best of the family of रघु,

39. whatever be the sins committed since birth—all of them are destroyed instantaneously. The betrayer of a friend, an ungrateful person, a killer of the master, hater of the preceptor—

40. Whoever he be—if he bathes in the अम्वाल–that person gets himself cleared and purified. A killer of a cow, of a child, of a woman, or a killer in general—

41. all these four types are acquitted after one bath in the अम्बाल. If a man bathes in the अम्बकण्ड, has darshan of Lord शिव, the deity of the अम्बाल,

42. and also of राम along with लक्ष्मी i. e. सीता–for him there is no rebirth. Whatever the holy places in the heavens, in the nether worlds, in the intermediate regions and on the earth—

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तानि सर्वाणि तीर्थान्यम्बकुण्डे वसन्ति वै ।
अम्बकुण्डे नरः स्नात्वा ह्यम्बेश्वरमवेक्ष्य च ॥४३॥

स वै पूतो भवत्यत्र मुच्यते च ऋणत्रयात् ।
व्यतीपाते नरः स्नात्वा अम्बकुण्डे कथंचन ॥४४॥

सहिरण्यं तिलान् दत्वा लभते परमं पदम् ।
नरः स्नात्वा तु संक्रान्तौ अम्बकुण्डे सुसंयतः ॥४५॥

धान्यैरष्टादशैर्दत्तैः सूर्यलोकमवाप्नुयात् ।
सौम्यायने नरः स्नात्वा गां दत्वा तिलकाञ्चनान् ॥४६॥

सूर्यलोकमवाप्नोति कल्पस्थायी न संशयः ।
सेवाले कर्दमाले च विशाले पुष्करे चिरम् ॥४७॥

सकृच्च स्नानमम्बाले कलां नार्हन्ति षोडशीम् ।
अनिच्छयाऽपि यः स्नात्यम्बकुण्डे नरः क्वचित् ॥४८॥

सोऽपि तत् फलमाप्नोति नाऽत्र कार्या विचारणा ।
कुब्जाम्बके नरः स्नात्वा मासमेकं निरन्तरम् ॥४९॥

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43 d–Omit हि AU. 44 a–A not clear, भवत्येव B, पितृणां पिंडदानेन U; d-चाम्बकुण्डे P. 45 a-सहिरण्यान् B, तिलं U, तिला(:) P; b–लभ्यते A, अधिकस्य फलं भवेत् U; c–संक्रांत्याम् P; d–यत्फलं सस्य संयुतं U, समाहितः P. 46 a-धान्यान्यष्टादशान् दत्वा AB, दत्तं U; d–°काचनं AB, °संयुतां U. 47 c-मेवाले A, केदारे B, प्रवाले U 48-a–तु for च A, अंबकुंडावगाहस्य B; b-नार्हंति A, सकृत् स्नानं तु अंबाले U. 49 a–तस्यापि पातकं नश्येत् B, सकृच्च स्नानमाप्नोति U; b–स्पर्शलग्नं यथायसं A, नरैः स्पृष्टो यथानलः B; c-कुज्वाम्रके A, कुब्जांबिके U (Correction); B omits 49 cd–50.

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43. all these holy places verily exist in the अम्बकुण्ड. A man after having bathed in the अम्बकुण्ड and after having darshan of the Lord of the अम्बाल,

44. becomes sanctified and gets rid of the three debts. A man somehow bathing in the अम्बकुण्ड on the व्यतीपातयोग,

45. and giving away sesamum with gold gets the Highest Position (i. e. the beatitude). A man bathing in the अम्बकुण्ड on a the occasion of the sun's crossing from zodiac to zodic with a composed mind,

46. goes to solar world on giving away eighteen kinds of grains. Bathing during auspicious zodiacal-passage and giving away a cow and sesamum with gold, a man

47. reaches the solar world where he stays for a (whole) kalpa period ; there is no doubt (about this). A bath in the lakes viz सेवाल, कर्दमाल and the extensive पुष्कर for a long period,

48. and a bath in the अम्बाल just once—these do not compare even by a sixteenth part. If a man happens to bathe in the अम्बकुण्ड by any chance even without intention,

49. even he enjoys the same fruit. One should not entertain any misgiving in this regard. Bathing in the lake dedicated to god कुब्जाम्बक continuously for a month,

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स्नानमात्रेण तत् पुण्यमम्बाले हरिवासरे ।
वेण्यां स्नानेन यत् पुण्यं यत् पुण्यं ज्येष्ठपुष्करे ।
यत् पुण्यं नैमिषारण्ये तदम्बाले च कार्तिके ॥५०॥

इति श्रीपद्मपुराणे सिन्दूराद्रिमाहात्म्ये पञ्चमोऽध्यायः ॥

———

50-d–तत्पुण्यं A, de–Omit U. इति श्रीपद्मपुराणे सिंदुराद्रिमाहात्म्ये उमामहेश्वरसंवादे अंबकुंडमहिमावर्णनं (नाम) द्वीतीयोध्यायः ॥ A; इति श्रीपद्मपुराणे सिंदुराद्रिमाहात्म्ये अंबकुंडवर्णनं नाम द्वितीयोध्यायः ॥ 2 ॥ B? इति श्रीपद्मपुराणे सिंदूरगिरिमाहात्म्ये अंबकुंडवर्णंन नाम पंचमोध्यायः ॥५॥ U.

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50. whichever merit a man (acquires), that merit is had by virtue of bathing just once in the अम्बाल on the eleventh day sacred to Lord विष्णु. Whatever merit is there due to a bath in the Senior पुष्कर, whatever in the नैमिष forest-- that (same) (is obtained by a bath) in the अम्बाल during the month of कार्तिक.

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VI

ईश्वर उवाच ।

तावद् विराजते काशी अवन्ती मथुरा पुरी ।
यावन्न दृश्यते जन्तोर्मोक्षदं नन्दिवर्धनम् ॥ १ ॥

वैकुण्ठं प्रथमं स्थानं द्वितीयं नन्दिवर्धनम् ।
तृतीयं मेखलास्थानं चतुर्थं नोपलभ्यते ॥ २ ॥

द्वारकायां च वासेन वासेन नन्दिवर्धने ।
मेखलावासतश्चाऽपि त्रिभिरेभिः समं फलम् ॥ ३ ॥

यत् प्रभासे फलं जन्तोर्दृष्ट्वा सोमेश्वरं शिवम् ।
तत् फलं लभते जन्तुर्दृष्ट्वा रामेश्वरं शिवम् ॥ ४ ॥

मुखावलोकनं कृत्वा ये नमन्ति श्रियः पतिम् ।
ते तदा हतपापा वै यान्ति लोकमनामयम् ॥ ५ ॥

अनिच्छयाऽपि यः पश्येद् रामवक्त्रं मनोहरम् ।
सोऽपि याति परां मुक्तिं यथाऽन्ते ब्रह्मचारिणः ॥ ६ ॥

कुरुक्षेत्रे नृणां स्नानात् सूर्यपर्वणि यत् फलम् ।
अमासोमसमायोगे तत् फलं रामदर्शनात् ॥ ७ ॥

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1 a–यावद् A ; c-जंतुर् A, जीवैर् B, जान्हवीवशतेजंतु U. 2 a–मनन-स्थानं U. 3 a–मेखलायां च B, च यो वासो U; b–वासेवै A, द्वारकायां तथैव च B, वासो वै U; c–मेखले वासमोक्षो वै A, नंदिवर्धनवासेन B, मेरवलावासमोक्षो वै U. 4 a-फलं जात AB ; b–स्पृष्ट्वा U ; 5 c–ते नरा हतपापास्तु A, ते नरा हतपाप्मानो B, ते नरा हतपापा वै U. 6 a–अनित्त्यापापि यः पश्ये A, पापकर्तापि यः B; b-राममूर्ति मनोहरां P; d- मायां ते ब्रह्मतारिणीं U, नात्र कार्या विचारणा P. 7 a–स्नान A, नरः स्नात्त्वा U; b–यत्पुण्यं सूर्यपर्वणि AB ; c–°समे योगे U; d–तत्पुण्यं रामदर्शने AB, रामदर्शने U.

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Ch. VI.

The Lord said:

1. Only so far do काशी, अवन्ती, (and) the city of मथुरा shine forth as long a man does not visit the liberating नन्दिवर्धन.

2. One holy place is वैकुण्ठ, another in नन्दिवर्धन, a third is मेखलास्थान, (but) the foruth is not to be found.

3. A stay in द्वारका, or in नन्दिवर्धन, or in मेखला-all the three (yield) the same result.

4. The same merit which a person ensures in प्रभास on visiting the Lord सोमेश्वर accrues to him on visiting रामेश्वर (in नन्दिवर्धन).

5. Those who bow down before the Lord of Wealth on seeing His countenance, they then go to the world of Lord विष्णु where there is no ill, his sins being destroyed.

6. One who sees the charming countenance of राम even without any (prior) intention, even he attains to the highest liberation. One should not raise doubts about this.

7. The fruit (which is had) on bathing in कुरुक्षेत्र on the Sun's eclipse is the same as that (which is had) on the दर्शन of राम on the conjunction of the new moon with a Monday.

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अथ प्रसन्ने विजने सुपुण्ये मनोहरे सिन्दुरशैलशृङ्गे ।
तपोविशिष्टं हि पुरा ह्यगस्तिं पप्रच्छ रामोऽपि महायशास्तम् ।।८।।

तमगस्तिं तदा दृष्ट्वा तत्र राम सुविस्मितः ।
कृताञ्जलिपुटो भूत्वा पप्रच्छ श्रद्धयाऽन्वितः ।।९।।

के देवाः कानि तीर्थानि आश्रमाः के द्विजन्मनाम् ।
अत्र तिष्ठन्ति ये केऽप्युग्रे तपसि संस्थिताः ।।१०।।

सिन्दूरगिरिनामाऽयं केन तत् कथयस्व मे ।
एतत् सर्वं समासेन यथातथ्यं द्विजोत्तम ।।११।।

अगस्तिरुवाच ।

साधु साधु महाप्राज्ञ यत् त्वं मां परिपृच्छसि ।
ब्रह्मलोके मया ह्यस्य श्रुतं शैलस्य गौरवम् ।।१२।।

महिमाऽस्य पुराणेषु ब्रह्मणा कथितो मम ।
तत् तेऽहं वच्मि यत्नेन देवैर्न ज्ञायतेऽपि यत् ।।१३।।

तीर्थयात्रां प्रवक्ष्यामि कामदां मोक्षदां नृणाम् ।
कामदः सृष्टिमार्गेण गौतमस्याऽऽश्रमो भवेत् ।।१४।।

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8 a-प्रसन्नं B, विजये UP; शैलसिंदूरश्रृंगे U; c-तपोनिविष्टं हि A (not clear), B, तयोनिविष्टो हि परो ह्यगस्तिर् U, परो ह्यगस्तिं P; d-यत्रस्थ U, रामो हि P, महायशस्तं A, माहाप्रशस्तं P. 9 b-सलक्ष्मणः U; d-प्रश्नो मे सदयान्वितः U; 10 b-द्विजातयः A, आश्रमे ते द्विजातयः U, चाश्रमाः के द्विजातयः P. cd-तिष्ठंति सततं उग्रे AB. 11 a- सिंदूर° A, °नामोयं AU; b-तेन तन् U, कस्मात्तत् P; d-कथयस्व महामुने U; 12 b-यत्वया परिपृछीतं A, यत्वया परिपृच्छितं B, त्वं for मां U; c-यस्य U, 13 a-महिमा यस्य पुण्येन U, पुराणे महिमा तस्य P; b-मया U, c-हंत ते A, अहं ते B, हंत ते वापि U; d-तत् for यत् U, 14 b-कामदाऽक्षयदा नृणां U; c-कामदं A, कामदसृष्टिसर्गेण U; d-°स्याश्रमं प्रति A, °स्याश्रमं व्रजेत् U; cd-गौतमस्याश्रमपदं मोक्षदं कथ्यते मया B.

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8. Now, on the bright, solitary, very auspicious and fascinating peak of the सिन्दूर mountain the illustrious राम asked one day sage अगस्ति distinguished by penance.

9. राम was very amazed to see that अगस्ति there at the time, (and) filled with (intense) faith asked (him) with folded hands:

10. "Who are the gods (here)? What holy places (do we find here)? Whose dwellings are these? Who among the twice-born stay here? and who (for the matter of that) are residing (in this region fixed in (accumulating) fierce penance?

11. Tell it to me why this mountain is called by the name of सिन्दूर. O great Bramin! (Describe) all this (to me) in brief as it stands."

अगस्ति said:

12. Very well, O great intellectual! you are asking me the (very right thing). I have heard the greatness of this mountain long ago in ब्रह्मलोक.

13. In the mythology god ब्रह्मा described its greatness to me. I shall try to reproduce the same to you which is not known even to gods.

14. I shall describe the course of pilgrimage to holy places which fulfils men's desires and gives them the highest beatitude. The hermitage of गौतम is desire-fulfilling.

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नव वर्षसहस्राणि नव वर्षशतानि च ।
गौतमेन तपस्तप्तं तत्र शंभुर्वशं गतः ॥१५॥

पञ्चवक्त्रो दशभुजः प्रत्यक्षः समजायत ।
तुष्टोऽहं तव भद्रं ते वरं वर यदिच्छसि ॥१६॥

अदेयं नास्ति भो ब्रह्मन् यत् तप्तं हि तपस्त्वया ।

गौतम उवाच ।

यदि तुष्टोऽसि देवेश सर्वभावेन शंकर ॥१७॥

अत्र तिष्ठ महादेव लोकानां हितकाम्यया ।
अत्र स्थितः शिवो राजन् गौतमेन च याचितः ॥१८॥

गौतमेश्वरनामाऽभूद् भक्तमुक्तिफलप्रदः ।
दृष्टिमासाद्य तिष्ठन्ति अणिमाद्यष्टसिद्धयः ॥१९॥

ये चाऽत्र मनुजास्तीर्थेऽवगाह्याऽर्चन्ति ते शिवम् ।
तेषां मनोरथाः सर्वे परिपूर्तिं व्रजन्तु वै ॥२०॥

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15 c–ततः कृत्स्नं U, तप्त्वा P; b–प्रत्यक्षं स च जायते U. 16 d–? वरं वरय वांछितं B, वरं वर यथेप्सितं U, यत्ते मनसि वर्तते P. After 16, P reads वरं ब्रूहि वरं ब्रूहि वरं ब्रूहि यथेप्सितम् । 17 a–वै for भोः UP; b-च for हि UP. d–सर्वसत्वेन ABU. 18 b–मनसेप्सितकाम्यया A, मम चेप्सितकाम्यया B; c–स्थितो महादेवो B, तत्र for अत्र U; d–अपि for च UP. 19 a–°नामासौ AB; b–सर्वसिद्धिप्रदायकः AB, भुक्ति° U; cd–अणिमाद्यष्टसिद्धीनां दातासौ च प्रकीर्तितः AB, तिष्ठंत्यत्राणिमा° P. U adds ईश्वर उवाच and P adds गौतम उवाच. 20 a–तत्र AB, सर्वे for तीर्थे U; b-(वगाह्य) सिवमर्चयेत् A, स्नानं कुर्वंति भक्तितः B, bc Omit U; cd–तेषां मनसि सर्वत्र संतोषो जायते किल A, अर्चयंति महादेवं संतुष्टं तन्मनो भवेत् B; d–परिपूर्णा व्रजंति वै U.

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15. गौतम made Lord शंभु compliant by dint of his penance which be practised for nine thousand and nine hundred years.

16. (Lord शंभु) appeared before him in visual form with five faces and ten hands, (and said to him): "I am pleased with you. May all well be with you! (Speak out) what is on your mind.

17. O Brahmin! There is nothing which I may not grant (to you), because you have performed (such fine) penance."

गौतम said:

18. "O Lord of the gods (and) the benefactor par excellence! If you are (really) pleased with all thy heart, O Great God! please stay here with the (express) intention of blessing the population."

O King! Lord शिव (then) stayed here on being requested by गौतम.

19. He came to be known by the name of गौतमेश्वर, the giver of the fruits of libaration to His devotees. The eight (divine) accomplishments, assuming minute form and others, reside here within His sight.

गौतम said:

20. "Those people who will worship You after taking a bath in the lakes at this place may get all their heart's desires fulfilled."

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ईश्वर उवाच ।

यत् त्वया याचितं सर्वं लोकानां हितकारणात् ।
सर्वं भवतु विप्रेन्द्र मयि तुष्टे न संशयः। ॥२१॥

अष्टम्यां च चतुर्दश्यां पक्षयोरुभयोरपि ।
अत्र स्नात्वा नरो भक्त्या कुलकोटिं समुद्धरेत् ॥२२॥

चतुर्दश्यष्टमी वाऽपि सोमेन सहिता यदा ।
तदा स्नानेन सिद्धिः स्याद्देवानां चाऽतिदुर्लभा ॥२३॥

भवन्त्यष्टौ सिद्धयश्च संगच्छेदम्बिकालयम् ।
स्नानं दानं तथा ध्यानं पूजनं पिण्डपातनम् ॥२४॥

यजनं दमनं मौनं कृतमक्षय्यतां व्रजेत् ।
माघमासे चतुर्दश्यां जागरं कुरुते नरः ॥२५॥

क्रीडते सोऽक्षये लोके यद् गत्वा न निवर्तते ।
वन्ध्या च मृतवत्सा च तथा गर्भस्रवन्तिका ॥२६॥

कार्तिके चैत्रमासे च श्रावणे राजसत्तम ।
शुक्लपक्षे चतुर्दश्यां देवीदेवौ समर्चयेत् ॥२७॥

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21 ab-एतत्वयाचितं सम्यक् मत्प्रीत्यर्थं हि गौतम A, त्वयैतद्याचितं सम्यक् स्वप्रीत्यर्थं हि गौतम B, यत्त्वया उचितं सर्वं U; c-भवति AB, सर्वं भद्रं तु विप्रेंद्र U; d-भक्त्या for मयि A. 22 d-कर्मकोटिं P. 23 c-भवेदष्ट-महासिद्धि; d-यापि for चाऽस्ति° A, या सुदुर्लभा B, Omit U. 24 ab-Omit AB, Omit a only, U; b-संगछेद् U; c-(तथा) पानं U (after correction). 25 a-भौमे for मौनं U; b-(अ)क्षयतां BU; d-द्विजः U. 26 ab-? क्रीडंति सोमपं लोके पितरस्तस्य भूमिपाः A, क्रीडंति पितरस्तस्य सोमपाः पितृलोकके B, क्रीडते मोक्षदे लोके यद् गत्वा न निवर्त्तते U; c-वा for च at both places, P; d-अथ A, आमगर्भं स्रवंति च U. 27 a-चैत्रमाघे च U; d-देविदेवं AB.

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The Lord said :

21. "Whatever you have asked, due to (your) anxiety for the good of people, let all this actualise. There is (no scope for) doubt. I have Pleasure.

22. A man who will bathe here with devotion on either the eighth or the fourteenth day of either fortnight will redeem crores of past deeds of his ancestors.

23. When a fourteenth or eighth tithi conjoins with a Monday, then there is accomplishment on bath (alone), which is very difficult (even) for gods to get.

24. There will be (all) eight accomplishments. One, should go to the temple of अम्बिका. Bath, donation as also concentration, worship, offering of balls of food,

25. sacrifice, restraint, silence—all this becomes imperishable. A person who keeps awake on the fourteenth day of the (month of) माघ,

26. enjoys in the unfailing worlds, from where there is no return. A barren woman, one whose child has died, and one who has miscarried a child,

27. O best of kings ! should worship well the God and the Goddess (presiding over the सिन्दूर mountain) on the fourteenth day of the bright half of (the months of) कार्तिक, चैत्र or श्रावण.

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गन्धपुष्पादिनैवेद्यैर्गीतमङ्गलवादनैः ।
अनेन विधिना पूज्य नरो जातिस्मरो भवेत् ॥२८॥

देव्याश्च पश्चिमे भागे तीर्थमेकं प्रशस्यते ।
मार्कण्डेयमिति ख्यातं सर्वपापहरं परम् ॥२९॥

तत्र स्नात्वा नरः कश्चिन्मार्कण्डेयं प्रपूजयेत् ।
तत्रस्थं पश्यते शृङ्गं कोटियज्ञफलं लभेत् ॥३०॥

इति श्रीपद्मपुराणे सिन्दूराद्रिमाहात्म्ये षष्ठोऽध्यायः ।

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28 a–गंधपुष्पाक्षतादीपैर् AB; b °वादनः P; c–पूज्यो U; 29 b-प्रकाश्यते B; c-मार्कंडेयेन कथितं AB, मार्कंडेयेन विख्यातं U. 30 b-प्रपूज्य च AB; c-तत्रस्थ AB, पश्यतो U, दृश्यते P. Colophon according to U: इति श्रीपद्मपुराणे सिंदूरगिरिमाहात्म्ये मार्कण्डेयतीर्थाख्याने षष्ठोऽध्यायः ॥६॥

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28. Worshipping by this ordinance with sandal-paste, flowers, food, vocal music, and auspicious instrumental music etc, a person gets the power of remembering past births.

29. There is a holy lake famous by the name of मार्कण्डेय, which is praised as supreme in removing all sins (and is situated) on the right side of the Goddess.

30. Any person should bathe there and worship well मार्कण्डेय; (if) he sees the (mountain-) peak there, he will get the merit of a crore sacrifices.

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VII

पार्वत्युवाच ।

वापी या प्राक् त्वया प्रोक्ता फलं तस्याः प्रचक्ष्व मे ।
कुत्र तिष्ठति सा वापी पुण्यदा पापनाशिनी ॥ १ ॥

ईश्वर उवाच ।

ईशान्ये देवदेवस्य नृसिंहस्य बलीयसः ।
पीडितं मुद्गरं तस्य कश्यपस्याऽऽत्मजस्य वै ॥२॥

तत्र संपादिता गर्ता भित्वा शैलं समन्ततः ।
नाम्ना तेनैव विख्याता वापी सिन्दूरपर्वते ॥ ३॥

वापीजले नरः स्नात्वा कृत्वा च पितृतर्पणम् ।
रामं प्रदक्षिणं कृत्वा नत्वा यत्पदमक्षयम् ॥ ४ ॥

वापीजले नरः स्नात्वा कृत्वा श्राद्धं प्रयत्नतः ।
वैष्णवाय प्रदातव्या शक्त्या गौश्च पयस्विनी ॥ ५ ॥

क्रीडते सुरलोके वै यावद् रोमाणि तत्तनोः ।
तावद् वर्षाणि संख्यातं दाता वसति गोपुरे ॥६॥

तत्र ये वैष्णवाः सन्ति ब्राह्मणा वेदपारगाः ।
सगुणा निर्गुणास्तेभ्यो दाता वै सादरं नमेत् ॥७॥

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1 b-वदस्व U; c-शंभो for वापी AB, प्रोक्ता U. श्रीमहादेव उवाच AB. 2 a-ईशान्यां B, तत्र देवस्य U; d-ते (for वै) A, च U; For 2 cd-3 ab, B reads पतनान्मुद्गरस्यास्य शैले गर्ताभवत्पुरा. 3 a-संपातिता A; 4 b-कृतं च U; d-नरो U, तत् BU; P omits this verse. 5 a-स्नायात् P. 6 a-स तु लोके वै ABU; b-चोभयोः ABU; c-संख्या या AU, तद्रोम-संख्यया B; d-क्रीडते गोःपुरे नरः B, गोःपुरे A. 7 a-तत्रैव U; c-सगुणं निर्गुणं ABU, विप्रं for तेभ्यो B.

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Ch. VII.

पार्वती said:

1. You said something about that well; please tell me the merit accruing from (bathing in) it. Where is that well helpful in acquiring merit and destroying our sins?

The Lord answers:

2. In the North-east, (there is a place where) the powerful god of gods, the Man-Lion, broke the mace of (the demon king,) the son of कश्यप.

3. That mace broke the mountain on all sides and pierced through a hole (in it). The well (that sprung up there on the सिन्दूर mountain came to be known by the same name, i. e. मुद्गरवापी.

4-5. One should take a bath from the waters of that well, offer water to the manes, circumambulate राम, bow before that Eternal Goal, and after offering the oblations (to the manes) carefully, a milch-cow should be given free to a devotee of the Lord विष्णु according to one's means.

6. He (thereby qualifies to) enjoy the heavenly country; upto as many years as there are hair on his body the donor lives (happily) in the Heavens.

7. The donor should respectfully bow down before the Brahmins who live there, the devotees of the Lord विष्णु and well versed in the Vedic (lore), (be they) meritorious or worthless,

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पार्वत्युवाच ।

वैष्णवाः केन चिह्नेन ज्ञातव्याः केन कर्मणा ।
केन भावेन देवेश तदाचक्ष्व महेश्वर ॥८॥

ईश्वर उवाच ।

साधु साधु महाभागे यन् मां त्वं परिपृच्छसि ।
तदहं कीर्तयिष्यामि शृणुष्वैकाग्रमानसा ॥९॥

कलौ न वैष्णवाः सन्ति शोभना विष्णुनोदिताः ।
सप्त पञ्च भविष्यन्ति वर्णाश्रमरता नराः ॥१०॥

स्वे स्वे कर्मण्यभिरता ब्राह्मणाः क्षत्रशूद्रविट् ।
ब्रह्मचारी गृहस्थश्च वानप्रस्थोऽथ मस्करी ॥११॥

यद्येषां विहितं कर्म तन्निष्ठा ह्यच्युतप्रियाः ।
वैष्णवास्ते महादेवि नेतरे वैष्णवा विदुः ॥१२॥

वापीजलस्य माहात्म्यं संक्षेपेण प्रकाशितम् ।
इदानीं संप्रवक्ष्यामि यानि तीर्थानि बाह्यतः ॥१३॥

बृहदालं सरो नाम पूर्वभागे बहिः स्थितम् ।
बृहन्मनुस्तपस्तेपे दिव्यं वर्षसहस्रकम् ॥१४॥

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8 a–चिन्हेन ABU; d–तदोवाच महेश्वरः U. 9 b–यत्वया परिपृछतं A. यत्वया परिपृच्छित B, यत्वया परिपृछते U; c–कथयिष्यामि B; d–शृणुष्वेकाग्र° ABU. 10 a–कलौ युगे न ते वै स्युः AB, नास्ति देवी कलौ संति U; b–वैष्णवाः for शोभनाः ABU. 11 b–शूद्रविट्क्षत्रब्राह्मणाः B, ब्राह्मणाप्यथ शूद्रविट् U; d–यतिस्तथा B, वानप्रस्थश्च भास्करी U, अपि for अथ P. 12 b–विष्णु-तत्पराः AB, °प्यच्युतप्रियाः U; c–महाभागे AB; d–नेतरान् वैष्णवान् B. 13 b–संक्षेपेन B; d–तिष्ठंति for तीर्थानि ABU. 14 a–ब्रहदालभ्यकं नाम AB, बृहन्मनुः सरो नाम U; b–पार्श्वभागे U; d–दिव्य° ABP.

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पार्वती said :

8. Great Lord and Chief of gods ! Tell me by which signs and actions the Vaisnavits are to be known, or by what characteristics (for that matter).

9. Very fine, O sweet lady ! I shall explain to you what you are asking me about. Be attentive and listen.

10. In this कलि age there are (as a matter of fact) no good Vaisnavites at all worth the name as described by विष्णु; there may be hardly say five or seven persons dedicated to (precepts of) their (respective) class and stage, (and)

11. diligent in individual duties. (They may be) Brahmins, warriors, workers or merchants. (A devotee can also be) a student, householder, a retired person or a recluse.

12. Persons who are devoted to whatever duties are assigned to them are in fact the favourites of that Eternal Deity. Those persons are (real) Vaisnavites. My great lady ! Others are not so.

13. I have (already) disclosed in brief the importance of the well-waters (of this place). Now I shall dilate upon those holy places which are on the outskirts (of सिन्दूरगिरि).

14. There is a lake called बृहदाल situated on the eastern outside. (It was here that) the Great Manu performed penance extended over a millenium of divine years

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तत्र स्नानं नरः कृत्वा पापं त्यक्त्वा सुरालयम् ।
बृहन्मनुं शिवं पूज्य शिवसायुज्यतां व्रजेत् ॥१५॥

जम्बुकालं ततो गच्छेत् समीपे तत्र तिष्ठति ।
तपस्तप्तं दुराधर्षं जम्बुकेन महर्षिणा ॥१६॥

आमलैः सर्षपैर्मिश्रैः स्नात्वा सोमदिने नरः ।
शुचिर्भूत्वा च देवर्षीन् पितॄंश्चैव बृहस्पतिम् ॥१७॥

अयुतं तर्पणं कार्यमक्षतामिश्रितैर्यवैः ।
वेदोक्तेनैव मन्त्रेण तर्पयेच्च बृहस्पतिम् ॥१८॥

गुर्वेशं पूज्य कल्याणि नैवेद्यैर्घृतपाचितैः ।
संमुखं तस्य देवस्योपविश्य सुखासने ॥१९॥

मन्त्रस्याऽऽवर्तनं कुर्यात् वाचस्पते नमो नमः ।
तावदावर्तयेन् मन्त्रं यावत् संख्याऽयुतं भवेत् ॥२०॥

निवेद्य वाचस्पतये प्रीयतामिति वाक्यतिः ।
मन्त्रितं पञ्चगव्यं तद् धूपगन्धसमन्वितम् ॥२१॥

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15 ab-? तत्र स्नात्वा नरो विष्णुं याति देवि सुरालयं AB; b-हित्वा U; c-°मनु° AB, बृहन्मनुः शिवं UP. 16 a-जंबूकालं U; b-बृहस्व(°स्प° ?)-स्तत्र तिष्टति A, यत्र तिष्ठेद् ब्रहस्पतिः B, समीपं U; d-जंबूकर्मा महातपाः U. 17 cd-तत्र स्नात्वा शुचिर्भूत्वा तर्पयेच्च बृहस्पतिं UP. 18 a-तर्पणैः U; c-अनेनैव तु U; Omit 18-AB. 19 a-गुहेशं B; b-घृतपायसैः AB, नैवेद्यं घृतपाचितं U; c-सन्मुखं AU; d-ह्युपविश्य B. 20 a-कार्यं P. b-वाचस्पतिं U, वाचस्पतये नमः P. 21 a-निवेद्यं U; c-पंचगव्येन UP; d-धूपं U.

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15. A person, after he has had a bath in this (well), frees himself from sin (to visit) the heaven. Worship of the Great Manu and शिव leads him to identity with शिव Himself.

16. (A visitor) then should go to (the lake) जम्बुकाल. It stands (just) nearby. (Here) the great sage जम्बुक performed penance which is hard to excel.

17. He should bathe (here) on a Monday (using) a mixture of emblic myrobalan and mustard. Purified, he should offer water to divine sages, manes, and बृहस्पति.

18. An offering should be made ten thousand times with barley mixed with holy rice, and this offering to बृहस्पति, he should make with the sacred formulae given in the veda only.

19. O good lady ! Having worshipped (this) Lord par excellence with sweet dishes of food cooked in ghee, and having seated in a comfortable posture facing that god,

20. Repitition of the formula viz. 'Bow to Lord of Speach' is to be undertaken One should repeat the formula as long as the number reaches ten thousand.

21. Having offered to the Lord of Speach five articles from cow, over which the formula 'May The Lord of Speach please' has been uttered, (and which is) scented with incense,

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पिबेत्तत्सप्तगण्डूषं मुखदोषाद् विमुच्यते ।
मानसं मन्त्रमुच्चार्य पिबेत् तन्मन्त्रमन्त्रितम् ॥२२॥

उपोष्य तद्दिने मन्त्री जागरं तत्र कारयेत् ।
ब्राह्मणान् भोजयेत् प्रातः शर्कराघृतपायसैः ॥२३॥

पारणं तत्र कर्तव्यं वाक्पतिः प्रीयतामिति ।
ततः प्रवर्तते वाचा कवित्वे विदुषां प्रिया ॥२४॥

गुरुतीर्थे सकृत् स्नात्वा सर्वतीर्थफलं लभेत् ।
चक्रतीर्थं शुभं स्थानं ख्यातं देवेन तत्पुरा ॥२५॥

सकर्णिकैर्वरैः पद्मैः शोभितं तन्महत्सरः ।
अष्टाधिकपवित्राणि त्रीणि पर्णशतानि च ॥२६॥

एकैकस्याऽम्बुजस्याऽत्र पत्राणां तु शतत्रयम् ।
स्नात्वा चक्रालये तीर्थे चक्रेशं पूजयेच्छिवम् ॥२७॥

चक्रं कृत्वा सुवर्णस्य दत्वा याति शिवालयम् ।
चक्रं त्वमसि देवस्य हरिणा गोपितं पुरा ॥२८॥

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22 a–पिबेत् सप्तकगंड्षं U, यः पिबेत् सप्तगंडूषान् P; b–मुखं दोषो विसर्जयेत् A, मुखदोषं विसर्जयेत् B, मुखदोषं विवर्जयेत् U. c–पानंस U, मानसे P. 23 a–उपविश्य दिने तत्र U, तद्दिनं P; b–कृत्वा मौनं सुसंयतः AB [सूसंयुतःA], भुक्त्वा मौनी सुसंयुतं U. 24 b–वाचस्पतिः U; d–कविता U, कवीमां P. 25 a–नरः for सकृत् AB; b–भवेत् A; c–चक्रालयं शुभस्छानं U; d–यत् B, पुरं P. 26 a–सकेसरवरैः AB, सकर्णकैः U, पद्यैः A; b–तन्महापुरं U; c–°सहस्राणि B; d–त्रीणि for पर्ण° AB, पर्व° U. 27 ab–त्रीणि त्रीणि शतानी च एकैकस्यांबुजस्य च ॥ पन्नाणां त्रयवर्णानां पत्राणां तु शतत्रयं ॥ U. b–च for तु P. 28 a–दत्वा U; b–पति for याति U; U repeats 27–cd after ab; B adds after ab, तत्र मंत्रः; c–तत्रास्ति UP, देवेश U; d–(आ)रोपितं UP.

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22. One should drink (for as many as) seven mouthfuls, he is freed from defects of speach. He should drink it, charming it with mental recitation of the formula

23. The person who repeats the formula should observe fast (for that day) and should keep awake there (through the night). He should offer meals to Brahmins early (next) morning with sugar, ghee and rice boiled in milk.

24. Conclusion of the fast should be celebrated there, with (the formula) 'May Lord of Speach be pleased'. Then appears poetie inspiration dear to the elite.

25. One who bathes in the गुरुतीर्थ, the lake sacred to the Teacher par-excellence, just once, gets the benefit of (bathing in) all holy places. The चक्रतीर्थ or the Circular Lake is (also) a holy place, which has been described by the gods since ancient times.

26. That great lake is beautified by charming lotus-plants with buds on them; there are three hundred and eight leaves, all holy,—

27. to each one of these lotus-plants, (yes), three hundred (and more) leaves. After having bathed in the Circular Lake one should worship शिव, the 'Lord of the Circle'.

28. If one prepares a circular ornament from gold and donates it. he shall reach the place of शिव. (Make this donation with the words) "You are the circle of gods, which was protected by विष्णु in former times"

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ब्राह्मणान् भोजयेत् भक्त्या प्रीतोऽस्त्विति सुदर्शनः ।
ततस्तस्योत्तरे तीर्थं धानुष्कं देवनिर्मितम् ॥२९॥

स्वधनुस्तत्र रामेण गुप्तं बाणसमन्वितम् ।
धनुराले नरः स्नात्वा रामस्याऽभिमुखे स्थितः ॥३०॥

शाङ्र्गेशं मनसा ध्यात्वा निमज्योन्मज्य तत्र वै ।
तत्र चापं द्विजायाऽर्ध्य शाङ्र्गवत् कल्पितं नरः ॥३१॥

सौवर्णं राजतं वाऽपि ताम्रं वा दारुजं स्मृतम् ।
गन्धपुष्पैः समभ्यर्च्य ब्राह्मणाय निवेदयेत् ॥३२॥

मन्त्रेणाऽनेन दातव्यं प्रयत्नेन सुरेश्वरि ।
हतास्त्वयाऽसुरा दैत्या राक्षसा दानवा द्विषः ॥३३॥

शार्ङग त्वं हर मे पापं चापरूप नमोऽस्तु ते ।
दत्वा चापं द्विजं पूज्य दक्षिणां च स्वशक्तितः ॥३४॥

धन्वीशं पूजयेद् देवं नत्वा स्तुत्वा न मुह्यति ।
हताश्च धन्विनो लोके बध्नाति तच्च सर्वदा ॥३५॥

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29 a-व्रतीनां for ब्राह्मणान् U, पश्चात् P; b-प्रीतमस्तु सुदर्शनं P. c-तस्मिन् for ततः AU, तस्य तीर्थस्य संलग्नं P; d-धनुषं AB, धातुः स्कंदेन निर्मितं U. 30 c-धन्वालये AB, धनुराळे U; d-संमुखे AB, रामस्यापिमुखा U. 31 a-शांङतं A (corrupt), मनसि AB; b-संस्मरन् for तत्र वै U; cd-तत्रामुं शार्ङिगणं देवं सौवर्णं कल्पितं नरः AB [तत्रायं A], c-द्विजे देयं U. 32 रजतं A; b-अथान्यं दारुवेणुजं AB, दारुणं U. 33 a-संकल्प्य U; b-जपहोमैः सुरेश्वर U; c-सुरा(:)? U; द्विजाः U. 34 a-सारंगं U, त्वं शाङ्र्गं P; c-वेदद्विजं A, द्विजाय संपूज्य B, द्विजे पूज्ये U. 35 b-एवं ध्याने न मुह्यति A, नमस्कुर्यादनन्यधीः B, त(=न)मुच्यते U; c-शतं च U; cd-Omit B.

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29. One should (then) offer food to Brahmins saying 'Let the सुदर्शन, Lady of the Circle, be pleased.' To the north of this place there is the divine धानुष्क तीर्थ.

30. In the धनुराल (तीर्थ), राम hid his bow and arrows. One should bathe there facing राम,

31. contemplating in mind (विष्णु) the Lord of the Bow, have a good number of baths (by diving and emerging again and again) there, give over a bow to a Brahmin with the supposition that it is just the bow of विष्णु.

32. Made either from gold, silver, or copper or (even) from wood, which is allowed by religious scriptures, one should dedicate it to the Brahmin with proper offerings of sandal-paste and flowers.

33. O Divine Lady, it is to be given over with all effort with this formula: "You have destroyed the असुर, दैत्य, राक्षस, (and) दानव communities and (in fact all) evil forces

34. O Lord of the Bow ! You (please) remove my sins. O God in the form of the bow ! Accept my reverence." (Thus) having given over the bow to the Brahmin, and after having worshipped him, (one should offer him) gifts according to one's own capacity.

35. One should worship the Divine Lord of the Bow. Having bowed before Him with praise, one does not get disturbed (in this phenomenal world).

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तस्य वै पश्चिमे भागे विद्यते सुमहत् सरः ।
पिप्पलाख्यो महांस्तत्र तपस्तेपे सुदारुणम् ॥३६॥

स्वयंपतितपत्राणि पक्वानि च फलानि च ।
मध्यमानि च सार्द्राण्यभक्षयच्च दिनत्रयम् ॥३७॥

अनया संख्यया युक्तो बहुकालं स्थितो मुनिः ।
भगवांस्त्र्यम्बको देवः प्रत्यक्षः समजायत ॥३८॥

त्र्यम्बक उवाच ।
तुष्टोऽहं पिप्पलादर्षे वरं ब्रूहि यथोप्सितम् ।
पिप्पलाद उवाच ।
मन्यसे यदि देवेश वरं दातुमिति प्रभो ॥३९॥

मन्नाम्ना यातु विख्यातिं यदि तुष्टोऽसि मे प्रभो ।
अत्र स्नानं च दानं च श्राद्धं पिण्डप्रपातनम् ॥४०॥

अनन्तगुणमायातु त्वत्प्रसादान्महेश्वर ।
त्र्यंबक उवाच ।
अत्र तिष्ठामि भो विप्र त्वन्नामाऽहं भवे इह ॥४१॥

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36 a–तस्य तीर्थस्य पार्श्वे तु AUP [पश्चेति A]; b–पश्चिमे सरः A, पश्चिमेश्वरः U, पिप्पलं सरः P; c–पिपलादो A, पिप्पलादो B, पिपिलाख्यो U (after correction), महात्मा च AB; d–तपस्तप्तं AU, तपोतप्यत B. 37 a–पतंति U; b–पतंति च फलानि च U; c–साद्रांनि AU; cd–दिनत्रयांतराये [च] चतुर्थे भक्षयत्यहः B; d–भक्षयेच्च A, भक्षयंती हि निश्चयं U. 38 a–एवं तपसि युक्तात्मा B; b–नरस्थितः A, तपास्थितः U, सरसि स्थितः P; c–त्र्ययंबको A; d–प्रत्यक्षं स च जायते U. 39 a–तुष्टस्ते पिपिल त्व हि U, तुष्टस्ते पिप्पल चाह P; पिपिल U, पिप्पल P (उवाच); d–तीर्थस्यास्य च त्र्यंबक UP. 40 a–अत्र तिष्ठ स्वयं देव AB, अत्र तीर्थे स्वयं देव U; b–वरं नान्यं वृणोम्यहं AB; c–तत्र U; d–श्राद्धं च पिंडपातनं B. 41 ab–अक्षयं कुरु देवेश सदा तिष्ठ विदां वर UP (सतां वर U); c–भो ब्रह्मन् UP; d–त्वांन्नान्माहं A, त्वन्नाम्नाहं B, भवेदिह AB, भवाम्यहं P.

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36. On the western part of that place, there is a very big lake. The great (sage) named पिप्पल performed very rigorous penance there.

37. He ate for three days leaves naturally fallen (from trees), and ripe juicy fuits of middling size.

38. Equipped with such meditation, (he) stationed himself on that lake for a long time. (Then) the Illustrious Three-eyed God शिव stood in visible form (before him).

Lord शिव said:

39. "O sage पिप्पलाद ! I am pleased (with you). Speak out some boon as you wish."

पिप्पलाद said:

"O Lord of gods ! You are inclined to grant (me) a boon.

40. Let this place be known far and wide by my name, if, O lord, you are (really) pleased with me. Bathings, donations and offerings of rice-balls at श्राद्ध (rituals)—

41. let these be invested, O Great Lord, with inexhaustible merit.

शिव said:

'O Brahmin ! I (shall) stay here. I (shall) take on your name.'

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तस्मै दत्तवरो देवः स्थितस्तत्र शिवः स्वयम् ।
तत्तीर्थे यत्कृतं मर्त्यैस्तत्सर्वं चाऽक्षयं भवेत् ॥४२॥

रामस्य दक्षिणे भागे सरस्तिष्ठति शोभनम् ।
अश्वमेधमिति ख्यातं सर्वपापहरं परम् ॥४३॥

हयमेधे नरः स्नात्वा हयं दत्वा सदक्षिणम् ।
हयेशं पूजयेल्लिङ्गं सर्वपापात् प्रमुच्यते ॥४४॥

इति श्रीपद्मपुराणे सिन्दूरगिरिमाहात्म्ये सप्तमोऽध्यायः ।

———

42 a–वरो दत्तः U, तस्मै तत्र वरं दत्वा P; c– तत्तत्तीर्थेषु यत्कर्म U, तस्मिन् तीर्थे च यत्कर्म P. 43 b–शिरस्तिष्ठति शोभने U; c–अश्वमेध इति AB, ख्याति A. 44 c–हयास्यं A, भक्त्या for लिङ्गं AB; d–? स्वर्गलोके महीयते AB, मयं भित्वा प्रपूजयेत् U.

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42. Having granted (that) boon to him there, शिव stayed there personally. (Hence) whatever, is done on that holy place, all that brings inexhaustible fruit.

43. There is (yet another) beautiful lake on the southern side of (this) Mountain of राम, famous by the name अश्वमेध, 'Horse Sacrifice', a great remover of all sins

44. Having bathed on the अश्वमेध, and giving a horse with fees (to some worthy person), a man should worship the लिङ्ग (form) of the Lord of Horse. He is freed from all sins

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VIII

पार्वत्युवाच ।

केन तत्र कृतो यागो ह्यश्वमेधो महामखः ।
का संज्ञा तस्य नृपतेः कथं ख्यातिं गतो भुवि ॥१॥

एतत् सर्वं समासेन याथातथ्येन शंकर ।
ब्रूहि सर्वं ममाऽऽश्चर्यं केन चैव कृतो मखः ॥२॥

शिव उवाच ।

आसीत् पुरा कृतयुगे नन्दिनामा क्षमापतिः ।
निर्गतः स वनोद्देशं मृगयार्थं स धर्मवित् ॥३॥

भ्रममाण इतश्चेतः प्राप्तस्तत्र महावने ।
तपंगिरेस्तस्य पार्श्वे उपकण्ठे मनोहरे ॥४॥

ततो व्रजन् ददर्शाऽग्रे हयं देवेन निर्मितम् ।
वाजी चाञ्चल्यमानः सन् धृतस्तेन बलीयसा ॥५॥

अनुचरास्ततः प्राप्ता वाजीवहकरास्तथा ।
ततस्तमर्थयामासुस्तस्मान्नो दीयतामिति ॥६॥

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1 b–Omit हि A, हयमेधो P, कृतो मखः U; c–तस्य यज्ञस्य U; cd–Omit B. 2 b–यथातथ्येन AU; c–तत्त्वं U; d–तेन चैव कृतं यशः A, येन संपादितो मखः B शंकर उवाच UP; 3 b–नदिनामा B, नन्दी नाम P; c–सर्वंतोदेशं U; d–मृगयालिप्सुर्धर्मवित् AU (मृगयां U), स्वधर्मवित् B; 4 b–महावनं U; c–तपोगिरेस्तूपकंठे B. 4 d–5 a–Omit B. 5 a–यूपं for व्रजन् U; c–देबविनिर्मितं A, दैवविनिर्मितं B; d–च for सन् U, बलेछया U. 6 a–अनुचाराः U; b–वाजिवाहकरा(:)A, वाजीवाहकराः U; ab–अश्वस्य पृष्ठतः प्राप्तास्तद्रक्षणपराश्च ये B; c–(अ)र्थयामास A; d–तस्मै A, अश्वो (नो) B.

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Ch VIII.

पार्वती said :

1. Who performed the great अश्वमेध sacrifice there? What was the name of that king ? and how did he get fame is the world ?

2. O शंकर ! Tell me all the wonderful (history) as it happened (though) in brief; (particularly) who performed the sacrifice ?

शंकर said :

3. There lived formerly in the कृत era a king by name नन्दी. [Once] that knower of ethical law set out to woodlands for hunting.

4. While wandering here and there, he arrived at the thick forest, at the charming neighbourhood in the vicinity of that mountain तपंगिरि.

5. Moving along there, he saw before (him) a (marvellous) horse that was (simply) divine. While the horse was making quick movements, that powerful king caught hold of him.

6. Shortly, (his) follower-soldiers reached there, as well as those attending upon the horse, and (tried to) urge with him to hand over (that horse back) to them.

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न मुक्तवान् वचश्चाऽश्वं रक्षयामास धर्मवित् ।
रक्षितः स महास्थाने पौरजानपदादिभिः ॥७॥

नन्दिना वर्धितं ग्रामं तन्नाम्ना नन्दिवर्धनम् ।
तत्र राज्यं कृतं तेन हयमेधः कृतो मखः ॥८॥

पञ्चत्वं स गतः पश्चात् तपसोग्रेण धर्मवित् ।
कृतस्तेनाऽश्वमेधो हि जानीहि सुरसुन्दरि ॥९॥

हयमेधे नरः स्नात्वा सकृद् दद्याच्च काञ्चनम् ।
हयमेधफलं प्राप्य याति ब्रह्म सनातनम् ॥१०॥

घृतक्षौद्रदधिक्षीरैस्तिलैर्वाऽपि यवैः फलैः ।
होतव्यं सिद्धैरन्नाद्यैस्तदर्थे भूतिमिच्छता ॥११॥

तिलैश्च सर्पिषा व्रीहियवगोधूमतन्दुलैः ।
हूयते हयमेधे वै तदानन्त्याय कल्पते ॥१२॥

वैश्वदेवः प्रयत्नेन कर्तव्यो गृहमेधिना ।
अकृत्वा तत्र यो गच्छेदात्मा वै तेन वञ्चितः ॥१३॥

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7 a–वचश्चेदं A, वचश्चाह B, तमुक्तवानचेदश्वं U; b–रक्ष्येहं स्वेन जीववत् AB (रक्षेहं B), रक्षस्वेनमजीवयत् U; c–रक्षितश्च ततोत्थश्व A, रक्षितश्च ततोश्वोसौ B, रक्षितं तन्महा° U; d–पौरजानपंदाविलं A, पौरा जानपदा बिलं U, पौरजानपदैः सह B. B reads here नंदिग्रामेऽकरोद्राज्यं हयमेधमखः कृतः ॥ cf 8 cd. 8 ab–नंदिना वर्द्धितं यस्मात्तस्मात्तन्नंदिवार्द्धनं B; d–हयमेधकरं मखं A. 9 a–पश्चाच्च स तपो भूरि A, पंच तप्तं तपो भूरि U; b-तपसोग्रेण तां गतः AU; c–तेनैवदश्वमेधेन A, तेन तदश्वमेधं हि U; d-जानीहि मम सौंदरी A; B omits this verse. 10 b–सप्त for सकृत् U. 11 a-घृतं क्षौद्रं दधि क्षीरं AB; b–तिलैर्वापि फलैरपि B; c–सिद्धान्नैश्च यवैश्चापि B, सिद्धमन्नाद्यैः AU; d–होतव्यं for तदर्थे B. 12 b–°तण्डुलैः BU; c-यत्कृतं for हूयते ABU; d–कल्प्यते AU. 13 b–हयमेधिना U; cd-तत्र यागं चेदात्मा U.

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7. That king, (fully) conversant as he was with the law, did neither give out a word nor the horse, (when he) guarded; the citizens and the villagers (also, that happened to be there carefully) kept a watch on the horse in a (safe) big yard.

8. (King) नन्दी developed the village [later called] नन्दिवर्धन after his name. From there he ruled, [and there] he performed the अश्वमेध sacrifice.

9. After some time the law-abiding (king) expired during severe penance; O divine lady! let me tell you again that the अश्वमेध was performed by that king.

10. One should donate gold (may-be) once (only), after completing ablutions in the हयमेध lake; he attains Eternal Reality after getting (also) the (prescribed) results of the Horse-sacifice.

11. Towards this end, one desirous of wealth should offer ghee, honey, curds, milk, sesamum, and/or barley, fruits, cooked food among other articles.

12. Sesamum, liguid ghee, rice-grains, barley, wheat and cooked rice are offered in the Horse-Sacrifice, which yields (the sacrificer) immortality.

13. The Vedie house-holder should offer particularly the (daily) offerings to (ten) group-deities; he who returns from that place without performing these rites, feels himself dastitute (of somethig).

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तस्योत्तरे च ईशान्ये यूपकूपौ च तिष्ठतः ।
यूपं प्रदक्षिणं कृत्वा गत्वा कूपसमीपतः ॥१४॥

छिन्नपापो महाकूपे नरो याति शिवालयम् ।
तस्य पश्चिमपार्श्वे च चण्डीकूपः सुदुर्लभः ॥१५॥

नव दुर्गाः स्थितास्तत्र वासवेन प्रतिष्ठिताः ।
चण्डीकूपे नरः स्नात्वा नव दुर्गाः समर्चयेत् ॥१६॥

भोजयेत् तत्र कौमारीं नारीं वाऽथ सुवासिनीम् ।
दुर्गालयमनुप्राप्य क्रीडन्ते तत्र मानवाः ॥१७॥

संपन्ने नैर्ऋते देशे तस्य तीर्थस्य भामिनि ।
ऋणमोचं महाकुण्डमृणत्रयविमोचकम् ॥१८॥

ऋणमोचे महाकुण्डे सम्यक् श्रद्धासमन्वितः ।
यः स्नाति मनुजो देवि मुच्यते स ऋणत्रयात् ॥१९॥

ऋणमोचे नरः स्नात्वा पिबेत् तोयं विना तृषा ।
पुनाति सकलं देहमृणमस्थिगतं ध्रुवम् ॥२०॥

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14 a–तथेशान्ये P; b–धूपकूपौपतिष्ठती A, धूपकूपो हि तिष्ठति B, यूपकूपोपि तिष्ठति U; c–धूपुपं दक्षिणं A. धूपेशं दक्षिणं B, यूपप्रदक्षिणं U; d–कूपे ABU, समाहितः AB. 15 a–छिन्नपापे U; c–पश्चिमदिक्पार्श्वे P; d–चंडिकूपः U. 16 a–नवदुर्गा स्थिता तत्र AB; b–प्रतिष्ठिता (A) B; c–चंडिकूपे U; d–नव देवीः U. 17 b–नरो वाथ सुवासिनीः U; d– स्वेन for तत्र, स्वेछया नराः U. 18 a–समीपे for संपन्ने P; b–कूपस्य AB; c–°मोचनं A, °मोचनकुंडं तत् B. d–°विमोचकृत् A, °विमोचनं B 19 a–ऋणमोचनकुंडे तु B; d–च for सः U. 20 a–रुणमोचे U; b–तृषा विना B; c–देहमध्यस्थान् AB, देवमध्यस्थं U; d– रुणमस्तिगतं U.

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14. To the North and North-East (respectively) stand the यूप (sacrificial post) and the कूप (well). Having circumambulated the यूप and having approached the कूप,

15. one goes to the शिव temple, (and) gets (all) his sins removed near the great कूप; to the western side of it (is seen) the चण्डीकूप (a well dedicated to the Goddess), a very rare thing.

16. On that spot इन्द्र has established नवदुर्गा (nine female goddesses). A man should bathe in the चण्डीकूप and worship the nine deities.

17. One should feed a virgin girl there, or even a married lady whose husband is living. Men reaching the दुर्गा temple rejoice there.

18. O illustrious lady! Near that auspicious lake in the south-eastern rich region (there is a) well-known pool of water, called) ऋणमोच, (because) it removes the three debts (of a man).

19. O Beauty! A man who bathes in this great ऋणमोच कुण्ड according to the (prescribed) manner (and) with faith, he is relieved of the three debts.

20. A man having bathed in the ऋणमोच should drink water (from it) (even though he has) no thirst; (thereby) he purifies his whole body and certainly the inherent debts.

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समीपे तस्य कुण्डस्य शुभदं चाऽस्ति सुन्दरि ।
पापमोचं सरो नाम कामधुक् पापकर्मणाम् ॥२१॥

मुच्यते पातकैः पापी रोगी रोगैः प्रमुच्यते ।
मोचने पातकस्याऽत्र कारणं तु वदामि ते ॥२२॥

सिन्धुर्नाम पुरा राजा कामदेवसमद्युतिः ।
क्षमावान् दानशीलश्च प्रजापालनतत्परः ॥२३॥

तस्य पापं महज्जातं बुद्धिपूर्वं कृतं भृशम् ।
पृष्टास्तु ब्राह्मणास्तेन पापभीतेन धीमता ॥२४॥

प्रायश्चित्तं प्रयच्छध्वं युष्माकं शरणं गतः ।
अहं विप्रेश्वरा ब्रूत किं कुर्यामिति निश्चितम् ॥२५॥

ब्राह्मणा ऊचुः ।

शोचितं कस्य पापस्य कथं पापं वदस्व नः ।
बुद्धयाऽबुद्धया कृतं पापं कथय त्वं नराधिप ॥२६॥

सिन्धुरुवाच ।

गोप्यं कृतं कथं विप्राः पातकं कथयामि वः ।
यत् कृतं पातकं तेन तत् सर्वं विनिवेदितम् ॥२७॥

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21 b- समीपे U, विख्यातं तु हिमात्मजे P; d-°कर्मिणां A. 22 b-? ऋषिकायां यथा द्विजाः A, हृषीकाणां यथा द्विजाः B, सरूपस्तु यथा द्विजः U; c-मोचनंAUP, अस्य for अत्र AB; d-तद् for तु U, कारणं तस्य वच्मि ते P. 23 a-नाम्ना P; जातो for राजा U. 24 ab-तेन पंच महापा(पा)नि कृतानि तु बुद्धितः P; b-बुद्धिपूर्वंकृतं शृणु U. 25 c-अस्म्यहं P, बुहि A; d-करोमीति AB. उचतु for ऊचुः A, ब्राह्मण उवाच U. 26 a-सौचितं U, शोधनं P; b-किं तत् पापं P; c-कृतं यद्वत् AB, कृतं तत्र U; d-तत्कथं मनुजाधिप UP. 27 b-कथयेत्तु AB, कथयंतु U; cd-Omit ABU.

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21. O Daughter of snow! Near-about that well-known कुण्ड, (there is also) a lake named पापमोच, (which is as it were) the desire-yielding cow to the sinners.

22. [There] a sinner gets rid of his sins, (and) a patient is freed from his ailments. I will tell you the reason behind the removal of sins there.

23. [There was a] king in olden times by name सिन्धु, (who was) lustrous like the God of Love, forgiving, (always) inclined towards donating, (and) diligent in taking care of his subjects.

24. [As it happened,] he consciously perpetrated the five sins; that wise (king got) fearful of (the result of the sins (and) consulted Brahmius.

25. "Prescribe (me some) atonement," [he said to them], "I have surrendered myselj to you. O lordly Brahmins! Tell me in definite (terms) what I should do."

Brahmins said:

26. "Expiation for what sin? Tell us the (specific) sin. [Was it] done eonsciously or unconsciously? How did that sin (come to be committed), O king?

सिन्धु said:

27. "(It was all) done in secret. How should I, O Brahmins! disclose that sin to you?" (However,) he told everything (that happened) in full, whatever sin was committed by him.

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तस्य तद् वचनं श्रुत्वा क्रोधाविष्टा द्विजोत्तमाः ।
उक्तवन्तस्ततो वाक्यं तीर्थयात्रां कुरु प्रभो ॥२८॥

राजोवाच ।

का संख्या तीर्थयात्रायाः कियत्कालं द्विजोत्तमाः ।

ब्राह्मणा ऊचुः ।

वर्षाणि द्वादशा ब्रूमो शतद्वादशयोजनम् ॥२९॥

अनुज्ञाप्य ततो विप्रान् राज्यं दत्वा सुतस्य वै ।
सरस्वत्यादितीर्थान्यभिषिञ्च्य यथाक्रमम् ॥३०॥

प्राप्तोऽसौ तत्र राजाऽपि यत्राऽसौ सिन्दुराचलः ।
दृष्ट्वा तं सर्वतो रम्यमृषिसंघैः समाकुलम् ॥३१॥

सर्वतीर्थेषु सुस्नातः प्राप्तोऽसौ पापमोचनम् ।
कुण्डं दृष्ट्वा महाभागे उच्चैर्घोषं रुरोद सः ॥३२॥

वल्कलासहितो दीनो मूर्च्छितः पतितो जले ।
अघं तदङ्गसंभूतं निश्चक्राम बहिः स्थितम् ॥३३॥

रुदमानं तदा पापं विललाप महारवम् ।
तं दृष्ट्वा महदाश्चर्यं लब्धसंज्ञोऽब्रवीत् स तम् ॥३४॥

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28 b-क्रोधाविष्टै द्विजैस्तदा AB, क्रोधाविष्टो द्विजस्तथा U; c-क्रमेण च ततो वाक्यं AB, उत्त (=क्त) मेतत्ततो वाक्यं U; d-करोत्विति AB, कुरुष्व भो U. 29 a-°यात्रायां AB, °यात्रा च U; b-किंचित्कालमनुग्रह A, कियत्कालमनुग्रह U, वदंतु सकला द्विजाः B; UP omit ब्राह्मणा ऊचुः; c-द्वादशाब्दमनुज्ञाते AB, ब्राह्मणा द्वादश ब्रूम U; d- शतं B; शतं वा दश U. 30 c-सरस्वत्यादिकान् तीर्थान् U; d-स्नातानि च B, कृतवांश्च U. 31 a-देशे वै for राजापि AB; c-पर्वतं AB, दृष्ट्वा सर्वत्र तं सम्यक् U; d-ऋषिवर्यैः AB. 32 a-सर्वेषु तेषु AB. 33 a-वल्कलैः सहितो P. 34 a-रोदनार्तं P; b-विलपंतं P, माहाश्वरं A, महास्वनं B; c-एतत्तदंगमासाद्य AU, तत्स्वांगजं समासाद्य B.

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28. [When they] listened to his speech, those excellent Brahmins got enraged, and uttered an injunction : "O king ! Go on a pilgrimage."

29. The king asked: "How much of pilgrimage (is to be undertaken ?) (and) for how much period, O best of the Brahmins ?"

[The Brahmins replied :]
" We prescribe twelve years (and) twelve hundred yojanas "

30. He then took leave of the departing Brahmins, handed over the kingdom to his son, and while (ceremoniously) bathing in the सरस्वती and other lakes in (proper) order,

31. the king arrived at the place where the सिन्दुराचल (stands). Having seen (that mountain) beautiful on all fronts and inhabited by groups of sages,

32. (and) having well-bathed in all the holy places (there), he reached the पापमोचन lake. O Lucky One ! when he saw that lake he gave out loud lamentations.

33. Clad in bark, (that) melancholy (king) swooned and fell in water. The sin attached to his body escaped and stood outside (in concrete form).

34. How wonderful ! Crying sin was clamorously lamenting, and (the king) regained his consciousness, saw and asked him.

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सिन्धुरुवाच ।

कथं रोदसि किं भूतं का ते ग्लानिः कुतो भयम् ।
अभयं ते मया दत्तं ब्रूहि तथ्यं मनोगतम् ॥३५॥

पापमुवाच ।

त्वदङ्गेऽहं चिरं स्थित्वेदानीं गम्यते मया ।
यास्यामि स्वगृहं सिन्धो तीर्थस्याऽस्य प्रभावतः ॥३६॥

पापमोचे न मे शक्तिस्तस्माद् यास्यामि भूपते ।
एवमुक्त्वा गतं तूर्णं यज्जीर्णं पापिनो वपुः ॥३७॥

पूर्णकामस्तदा सिन्धुर्निर्गतः कुण्डमध्यतः ।
वल्कला तेन सा क्षिप्ता नदीभूत्वा प्रवर्तते ॥३८॥

हृष्टस्तदा सिन्धुराजा निर्जगामाऽऽश्रमं प्रति ।
प्राप्तराज्यः श्रिया युक्तो भुक्त्वा भोगाननेकधा ॥३९॥

पुनश्चाऽसौ महाराजा तपस्तप्त्वा दिवं गतः ।
तेनैवं पापमोचस्येतिहासो मयोदितः ॥४०॥

सिंधुर उवाच AU; 35 a–रोदिषि P; b–म्लाननतापोस्ति तेभयं A, मा तापोस्त्वभयं तव B, ग्लानिं मा कुरु तद्ब्रूयं U; c–असंगं ते U, असंगतं मया दृष्टं P; d–मनोगतिं U. पाप उवाच A, पार्वत्युवाच U. 36 a–तदंगे हि U, स्थी A, स्थास्ये B; b–पृछसे मयि A, पृच्छसे हि मां B, पृछते मया U. 37 a–पापमोचनमेतद्धि ABU; c–तदा for गतं U; d–पापिनं AU. 38 c–वल्कलं तेन संक्षिप्तं P; cd–वल्कलां तेन आक्षिप्या नद्यो भूत्वा निवर्त्तते U. 39 b–खं जगाम A, संजगाम B, स्वं जगाम U; c–प्राप्तो राज्यं AB; d–भोगान्यनेकधा U. 40 b–महाराजः B; c–तेनातः पापमोचे वै A; एवं ते पापमोचस्य B; तेनैव पापमोचेन U; d–इतिहासोस्ति मयोदितः P, इतिहासं मयोदितं U.

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सिन्धु asked:

35. "How (is it that) you are crying? What happened? Whence this depression? What is your fear? I protect you from fear. Speak out the truth (and) whatever is in your mind."

Sin replied:

36. "I have stayed long in your body. I depart now. O सिन्धु! I shall return to my home due to the influence of this lake.

37. I have got no power over पापमोच (lake). Therefore, O king, I shall go." Having thus said, (the sin) quickly left (the place), (that sin) which decayed the sinner (king's) body.

38. The desire of सिन्धु was fulfilled. He came out from amidst the lake and threw away the bark (that he wore), which took the form of a river and flows there.

39. King सिन्धु was (very) glad, when he started for his residence. He again took charge of his kingdom and attained to Majesty. Having enjoyed all kinds of luxulies,

40. this great king again performed penance before he went to the heavens. Thus is the history of the पापमोच, which I have told you.

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पापमोचे नरः स्नात्वा श्रद्धया सहितोऽपि सः
पापमुक्तो भवेत् तूर्णं नाऽत्र कार्या विचारणा ॥४१॥

इति श्रीपद्मपुराणे सिन्दूराद्रिमाहात्म्येऽष्टमोऽध्यायः ।

———

41 b–हि for अपि AB, यः for सः B; c–भवेन्मर्त्यो AB.

इति श्रीपद्मपुराणे सिदुराद्रीमाहात्मे इश्वरपार्वतीसंवादे सींधुराज्ञोपाख्यानं नाम तृतीयोध्यायः ॥ ३ A; इति श्रीपद्मपुरणे सिदूराद्रिमाहात्म्ये सिंधुराजोपाख्याने पंचमोध्यायः ॥५॥ B; इति श्रीपद्मपुराणे सिदुरगिरिमाहात्म्ये अष्टमोऽध्यायः ॥८॥ U.

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41. A man bathing in पापमोच lake with (full) faith gets freed from sins quickly. There should be no questioning about this.

———

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IX

शंभुरुवाच ।

तस्य पश्चिमदिग्भागे किंचिद्दूरे हि तिष्ठति ।
तपस्तपति तत्रस्थः शंखो नाम मुनीश्वरः ॥ १ ॥

शंखाश्रमं ततो गच्छेत् स्नानं कुर्यात् सरोवरे ।
शंखतीर्थे नरः स्नात्वा दद्याद् भिक्षाकमण्डलुम् ॥ २ ॥

कौपीनयुगलं कन्थामूर्णावस्त्रमुपानहौ ।
भोजनं मधु पुष्पाणि पादाभ्यङ्गं स्वयं चरेत् ॥ ३ ॥

एवं करोति यो मर्त्यः स नित्यं विन्दते फलम् ।
प्राप्नोत्यनामयं स्थानं यद् गत्वा न निवर्तते ॥ ४ ॥

तत्र तत् सकलं कार्यं मन्तव्यं नान्यथा क्वचित् ।
तत् तीर्थं मोक्षदं नृणां कथनीयं न कस्यचित् ॥ ५ ॥

पार्वत्युवाच ।

शंखतीर्थस्य माहात्म्यं त्वत्प्रसादान्मया श्रुतं ।
पापारि यत् त्वया प्रोक्तं तीर्थं पुण्यप्रदायकम् ॥ ६ ॥

दृष्ट्वा पापात् प्रमुच्येत भीतः कुम्भो यथा हरेः ।
इदं तीर्थं मया देव न श्रुतं तेऽन्धकान्तक ॥ ७ ॥

ईश्वर उवाच AB; 1 b-किंदूरेपि U; c–तत्रैव P; d–नाम्ना महामुनिः P. 2 a–शंखतीर्थं P; b–कृत्वा AB; d–भिक्षो AB, भिक्षां U. 3 a–युगुलं A; b–पूर्णवस्त्र A, कार्प्यवस्त्रमु॰ U; d–स्वयं करैः A, करैः स्वयं (?B), स्वयं करे U. 4 b–नित्यं वै AB, सुखं B; c–स यति AB, संयात्यनाऽभयं स्थानं U. 5 b–वक्तव्यमन्यथा U. 6 b-श्रुतं देव मया विभो UP. 7 b–भित्त्वोदंभि यथा हरिः U; c–इत्छं A, इत्थं U; d–त्वन्मुखात् क्वचित् B, भो for ते U.

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Chapter IX

1. On the western side of the पापमोच lake, just a little away, stands (the hermitage) where a great sage by name शंख (used to) practise penance.

2. (So) one should then go to the harmitage of शंख and bathe in the lake (there). After bathing in the शंख lake, he should give away a pot used in begging alms,

3. a pair of कौपीन, a wallet, woolen cloth, a pair of foot-wear, food, honey, flowers, and should offer personal service by way of washing of the feet.

4. A man who acts up to this, surely gets the (prescribed) result, (and) attains that perfect place from which he is (not required to) return.

5. It be (clearly) understood that all the (religious) rites there hardly ever go fruitless. That place leads men to salvation; let it not be divulged to any passerby.

पार्वती said:

6. O Illustrious Lord! I have listened to the significance of शंख-lake. पापारि lake, which you have referred to (as) merit-bestowing,

7. seeing which one is relieved of sin, (even) as a frightened elephant on seeing a lion, this place, O Killer of (the demon) अन्धक, is unheared of by me (as yet).

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यत् तवाऽहं प्रिया देव कथयस्व ममाऽग्रतः ।

महादेव उवाच ।

न कस्यचिन्मयाऽऽख्यातं तीर्थं पापारि यत् प्रिये ॥८॥

इदानीं संप्रवक्ष्यामीत एहि मम प्रिये ।
पश्चिमे तस्य संलग्नमेकपङ्क्त्यां तु विद्यते ॥९॥

दृष्ट्वा पुनन्ति सर्वेऽपि पापिष्ठाः पापकर्मिणः ।
इतिहासोऽयमाख्यातः तस्य तीर्थस्य चाऽनघे ॥१०॥

आसीत् पुरा धुन्धुनामा ब्रह्मदत्तवरो नृपः ।
यज्वा दानपतिर्दक्षः प्रजापालनतत्परः ॥११॥

कदाचित् स सभामध्ये उपविष्टः सुखासने ।
अमात्यैरावृतो वृद्धैर्मन्त्रिभिः सह पार्थिवः ॥१२॥

पुरोहितैर्ब्राह्मणैश्च पुरंदर इवाऽपरः ।
नानाविनोदसंहृष्टो भार्याऽर्धाङ्गे मनस्विनी ॥१३॥

एतस्मिन्नन्तरे गौरि जातं कौतूहलं महत् ।
त्रिवक्रो ब्राह्मणो नाम भृगुवंशसमुद्भवः ॥१४॥

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8 a–यदिहंते AB, यत्त्वमाह U; After b, U reads भैरव उवाच; c–त्वया for मया U; d–तीर्थं वापवत् प्रिये A, तीर्थं पापविनाशकं B, स्वः for यत् U. 9 b–ममाग्रतः P; d–°पंक्त्या UP. 10 a–दृष्टया पुनाति सर्वान् वै UP; b–पापिनः B, पापकारिणः U; पापिष्ठान् पापकारकान् P; c–इतिहासो मया ज्ञातो U, इतिहासोऽपि तस्याथ P; d–तीर्थं तस्य तवानघे U, मया ज्ञातो हि चानघे P. 11 a–°नामो P; e–यज्ञ° U. 12 a–छ for सः A, सत्समा° P; b–ह्युपविष्टः B, उपविश्य U; c–आवृतै(:) AU, सद्भिः for वृद्धैः B, प्राप्तै U; d–सभायां तत्र पार्थिवः AB, एभिः सह च पार्थिवः U. 13 b–पुरस्कृत्य इवाऽपरः U; c–°संहृष्टा P; d–ह्यर्धांगेषु मनस्विनीं AB, अर्द्धांगे तु सुनिश्चला U. 14 b–कौतुहलं AU.

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8. I am your favourite, O God, (and you must) give an account of it to me.

The Great Lord said :

"My dear ! that पापारि lake, which I have not described to anyone (else as yet),

9. I will tell (you) all about it now: Move along this side, my dear !

(Right) to the west of that (शंख lake), it stands, (almost) close (to it) in one (and the same) line.

10. All sinners sinvolved in most heinous crimes get purified by its (mere) sight. O Faultless Lady! This is the history of that place (as) told (by me)—

11. One upon a time there was a king by name धुन्धु. (God) ब्रह्मा had granted a boon (to him). (He was) pious, a rich donor, diligent and (always) attentive to the advancement of his subjects.

12. Once the king was sitting comfortably in the Assembly Hall, surrounded by ministers, old counsellors,

13. preceptors, Brahmins and (others). (He looked as if another इन्द्र himself, jovial in merriment of all kind,)with his) intelligent wife by (his) side.

14. गौरी ! Just at this juncture a wonderful thing happened. A Brahmin by name त्रिवक्र, Crooked-at-three-joints, born in the family of भृगु (arrived there).

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लक्षमेकं तपस्तप्तं लक्षं साग्रमतन्द्रितः ।
हिमालये महादेवि स्फुटिताङ्गः समन्ततः ॥१५॥

मुखं वक्रं कटिर्वक्रा पादयोरुभयोस्तथा ।
लोलाक्षाननसंवृद्धः पैशाचं वदति क्वचित् ॥१६॥

प्राप्तस्ततो महातेजाः कोटिसूर्यसमद्युतिः ।
ददर्श तं द्विजं राजोत्थाय सहसा भृशम् ॥१७॥

निवेद्य स्वासनं तस्मै पृष्ट्वा तं कुशलं स्वयम् ।
मधुपर्कः कृतस्तस्य गां निवेद्य पयस्विनीम् ॥१८॥

राजोवाच ।

धन्योऽहं कृतकृत्योऽहं मङ्गलं मे भविष्यति ।
इति राज्यं श्रिया युक्तं सप्ताङ्गं ते ददाम्यहम् ॥१९॥

त्रिवक्र उवाच ।

भुङ्क्ष्व राज्यं मया दत्तं देहि राज्ञीमिमां मम ।

राजोवाच ।

मुक्त्वा राज्ञीं ददाम्यन्यामात्मानं हि ददामि ते ॥२०॥

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15 b–वर्षसाग्रम॰ U, ॰मनींदितः A, संयतेंद्रियचेतसा B, लक्षं साग्रमनादितः P; c–निवासेन for महादेवि B only; d–स्पुटितांगः B, स्फुटितांगं P, त्वगस्थिना समन्वितः U. 16 a–मुखं कर्कटिवज्जातं B, शिरं मुखं कटि हस्तौ U; b–पादावपि तथैव च B, अपि for तथा U; लोलाक्षं नाम संक्रुद्धं U, संक्रुद्धः UP; d–पिशाचं AU, पिशाचवदनः B. 17 a–तत्र U; d–हृचुत्थाय B. 18 a–आसनं AU, चासनं B; c–मधुपर्कं कृतं U. 19 c–इदं U, राज्यश्रिया॰ P. त्रिविक्रम (उवाच) A; 20 b–देहि आज्ञां ममानघ U; c-ददाम्यन्यदात्मनोर्द्धं B; d–॰दात्मनो A; cd–मुक्तो राज्ञा ददत्यन्ये आत्मानापि (=आत्मानमपि) ददामि ते U.

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15. He had performed penance (to the extent of) a lakh, being fixedly intent on his goal. (Wandering) through the snow-mountain, O Great Lady, with fully cracked limbs,

16. His face was deformed, his middle portion (also) tortuous, and (he began to) meander on his legs. With a facial swelling and rolling eyes, he (began to) speak in between (as if by) demoniacal possession.

17. That haughtiest (Brahmin) with lustre like a hundred-thousand suns reached there. The king saw him (coming) and at once rose (to give him honour) in high degree.

18. (The king) offered him his own seat, and asked (a few questions) about his health and well-being. मधुपर्क was offered to him including a milch cow.

The king said:

19. "I am (really) fortunate, and feel myself to have accomplished everything. (I have no doubt) happiness awaits me. I (wish to) give over all my prosperous kingdon complete in all 7 respects to Your Honour."

त्रिवक्र said:

20. "Enjoy that kingdom yourself, which I (now) give (back to you; but mind you) give me this queen."

The king said:

"I give you some other lady, spare this queen. I surrender myself to you"

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नृपतेश्च वचः श्रुत्वा संप्रदीप्तो हुताशवत् ।

त्रिवक्र उवाच ।

शापं गृहाण पापिष्ठ दत्वा दानं न दीयते ॥२१॥

महापापसमायुक्तो भव त्वं मे तपोबलात् ।
प्रक्षाल्य पादावाचम्य संगृहीत्वा जलं करे ॥२२॥

मया तपः कृतं यद् वै तेन पापी जलोदरी ।
भविष्यत्याशु पापिष्ठो नोपकारः कृतो मम ॥२३॥

इत्युक्तो मन्त्रिभिः सोऽथ पपात तत्पदान्तिकम् ।
हृतक्रोधस्तदाऽनेन धुन्धुना ब्राह्मणस्तथा ॥२४॥

अनुग्रहः कृतस्तेन त्रिवक्रेण महात्मना ।
विचार्य मनसा तेन वाक्यमुक्तं नृपं प्रति ॥२५॥

येन गच्छति पापं ते तद् वदामि महानृप ।

राजोवाच ।

यदि तुष्टोऽसि मे ब्रह्मन् शमं यातु जलोदरम् ॥२६॥

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21 a-नृपतेर्वचनं श्रुत्वा U. b-°दीप्त° B, स प्रदीप्तो U; d-विधीयते U. 22 b-सर्वं for भव U. 23 a-यद्वत् B; b-येन AP; पापि A, पापिन् B, पापी U; c-भुवि व्यास्यसि U, पापिष्ठ ABU. 24 a-इत्युक्तौ मंत्रिभिस्तस्य P; b-तत्पदे प्रापतद् भुवि B, पतितं तु P; c-गतं U, तदा तेन U; d-ब्राह्मणं प्रति AU; cd-शशाम तस्य कोपाग्निस्त्रिवक्रस्य द्विजन्मनः B. 25 b-धुंधूराजोपरि भृशं B only; d-नृपोत्तम P. After 25, ABU read: त्रिवक्र उवाच। उत्तिष्ठोत्तिष्ठ नृपते यथा शप्तो नृपोत्तम। (मयानघ for नृपोत्तमU). 26 a-येन प्रगछते तूर्णं AB; ab-तथैव नृपते व्यासौ मम शक्यो नृपोत्तम U; Omit राजोवाच B only.

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21. Hearing the king's words, (the sage) became enraged like wild fire.

त्रिवक्र said:

"Be cursed, most abominable sinner! You are not giving (me) in spite of a (facile) assurance.

22. If I have any strength of penance, deadly sin will attach you."

He washed his feet, had a sip of water, and taking water in his (folded) hands, (he uttered a curse:)

23. "Whatever penance I may have practised, (by virtue of it) let this (cursed) sinner get (afflicted with) dropsy. He has not obliged me."

24. Thus responded, that king along with his ministers fell at his feet (to beg excuse). That Brahmin was then (somehow) pacified by king धुन्धु.

25. That high-souled sage त्रिवक्र then did him a favour, and pondering in mind (for a while), he said to the king,

26. "O King! I will tell you the means to remove the sin."

The king said:

"O Brahmin! If you are pleased, let my dropsy soothe away."

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त्रिवक्र उवाच ।

नान्यथा तु हि मद्वाक्यं शापतस्ते नृपोत्तम ।
येन गच्छति तत्तूर्णं तद् वदामि महीपते ॥२७॥

दुर्वासाः साम्प्रतं यत्र तपस्युग्रे व्यवस्थितः ।
पापारिसंज्ञके तीर्थे सिन्दूरस्य समीपतः ॥२८॥

अत्यद्भुतं कृतं तेन तथा ब्रह्मर्षिणा नृप ।
व्याधिं पापं दरिद्रं च तत्र स्नानेन नश्यति ॥२९॥

पापारिवारिणि स्नाति त्रयं तस्य विनश्यति ।
एकैकं ह्रियते राजन् युगक्रमव्यपेक्षया ॥३०॥

कृते त्रेते त्रयं नश्येद् द्वापरे चाऽऽद्यमन्तिकम् ।
कलौ च केवलं पापं दुर्वासवचनान्नृप ॥३१॥

गच्छ शीघ्रं महाबाहो सिन्दूराद्रिमकल्मषम् ।
पापारिवारिणि स्नाहि पापं नय यमक्षयम् ॥३२॥

सिन्धुरुवाच ।

सिन्दूरो विद्यते कुत्र स न ज्ञातो मया विभो ।
का दिशा सा द्विजश्रेष्ठ कियन्ति योजनानि च ॥३३॥

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27 a-मम वाक्यं वै U; b-शपतः U; c-येन ते गछते तुर्णं A, एनस्ते गछते तूर्णं U; B omits 27. 28 a-दुर्वासा AB; c-°संज्ञकं तीर्थं U; d-सिंदुरस्य A only. 29 d-दहृयति U. 30 a-°वारि यः AB, °वारिणि च यः स्नाति U; b-त्रयं तत्र भविष्यति U; c-त्रितये AB, क्षीयते U; d-युगादौ मत्यमक्षयं U. 31 a-तत्र for त्रेते U; b-द्वापारे A only, त्वघमंतिकं U; c-वै for च AB; d-दुर्वासो° P. 32 b-सिंदुराद्रि° AU; c-°वारिणा AB, तस्य for स्नाहि U; d-तत्र विमोक्षय U. धुंधुरुवाच U. 33 a-सिंदोरो A, सिंदुरो U; c-का सा दिशा B only; d-योजनानि कियंति वै B.

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त्रिवक्र said :

27. "O King ! (Don't suppose that) my words cursing you would (ever) prevaricate. (However,) I (will) tell you (the way your trouble) would instantly vanish.

28. (Sage) दुर्वास has now-a-days stationed himself at a lake (that goes) by the name पापारि in the vicinity of सिन्दूर mountain, (and is engaged) in severe penance.

29. O King ! That Brahmanical sage has achieved a marvel there. Disease, sin and distress (of all kinds) is removed by a (mere) bath there.

30. (Whoever) bathes in the waters of पापारि gets rid of these three. O King ! One each is removed according to the current age.

31. All three vanish in कृत and त्रेता; the first and the last (i. e. disease and distress go away) during द्वापर, while in the कलि age, only sin (will disappear), as per (influential) words of दुर्वास.

32. O Brave King ! Hurry up to that sin-removing सिन्दूर mountain, have a dip in the waters of the पापारि, and get rid of sin."

King सिन्धु asked :

33. "Master ! Where (that) सिन्दूर (mountain) is is not known to me. What is its direction, O Lord of Brahmins ! and how many yojanas away ?

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एतत् सर्वं समासेन यथावद् वक्तुमर्हसि ।

त्रिवक्र उवाच ।

शतत्रयं योजनानां दक्षिणाशामरिदम ॥३४॥

विन्ध्यस्य दक्षिणे पार्श्वे समीपे नन्दिवर्धनम् ।
गौतमस्याऽग्निकोणे वै नैर्ऋत्ये कुम्भजस्य वै ॥३५॥

दुर्वासस्याऽऽश्रमं पुण्यं नृहितार्थमधारि तत् ।
मया तत् कथितं सर्वं गच्छ तत्र सुनिश्चितम् ॥३६॥

इत्युक्त्वा तस्य राज्ञोऽग्रे गतोऽसौ भृगुनन्दनः ।
अथाऽऽहूयाऽऽत्मजं तेन धुन्धुना धर्मचारिणा ॥३७॥

दत्वा राज्यं सुतस्याऽऽशु मन्त्रिणे तं निवेद्य च ।
नृपः कञ्चुकमादाय निर्गतो दक्षिणां दिशम् ॥३८॥

जलोदरं महज्जातं स जगाम शनैः शनैः ।
क्षुत्पिपासार्दितः श्रान्तोऽध्वानं श्रमकर्शितः ॥३९॥

क्रमेण क्रमतः पन्था ह्यतीतं वत्सरत्रयम् ।
विन्ध्याचलमथोल्लङ्घ्य दक्षिणाशामनुव्रजन् ॥४०॥

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34 c-योजनानि U; d-दक्षिणे दिशि विद्यते B, दक्षिणाशा त्वरिदम U. 35 c-°स्याग्नये कोणे वै AU, °स्याग्नेयकोणे P; d-च for वै B, ईक्षते कुंभजेन वै U. 36 a-दुर्वासा आश्रमं U, °स्याश्रमस्थानं B; b-नृहितार्थकरं परं B; c-मयैतत् B. 37 a-इत्युक्तं तस्य वै राजा U; b-गछामि स्वस्य आश्रमं U; c-अथाज्ञामानिनस्तेन U. 38-सुतं चाशु P; b-मंत्रिभ्यः P, तु निवेदयेत् U; d-निर्गछन् U. 39 c-शांतो AB, स्फोतो U; d-अध्वनः U, शृनकर्षितः A, °कर्षितः U. 40 a-क्रमतिः (=क्रामतः?) A, क्रम्यते B (very late correction in modern ink), क्रमेणाक्रमते U, पांथा B; b-हृयतीतो वत्सरत्रयात् P, अभिगछन शतत्रयं U; d-व्रजेत् U.

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34. Please tell me all this accurately in brief"

त्रिवक्र said:

Brave King! 300 yojanas (away) in the southern direction,

35. to the southern flank of the विन्ध्य, near नन्दिवर्धन, to the south-east and south-west of (the hermitages of) गौतम, and अगस्त्य,

36. stands the sanctifying hermitage, which दुर्वास has set up for humanitarian purposes. This is all I (have to) tell you. Go there with a sure (mind)."

37. Having thus instructed that king, the sage of भृगु clan took leave.

Then the pious king धुन्धु called his prince.

38. The king handed over the kingdom to the prince immediately, entrusted him to the ministers, and taking some clothing set out to the south.

39. (By the time) dropsy had developed much, (so) he proceeded with a slow gait; (soon) he became desperate with hunger and thirst, fatigued and weary with exertion of (walking) the road.

40. Three years passed by as he traversed the path steadily. He turned southwards after crossing the विन्ध्य mountain,

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व्याघ्रपादाश्रमं प्राप्य तेन पृष्टो महामुनिः ।

राजोवाच ।

अद्य दक्षिणपार्श्वेऽद्रिः सिन्दूरः कुत्र तिष्ठति ॥४१॥

कथयस्व महाभाग पीडितस्य मम प्रभो ।

व्याघ्रपाद उवाच ।

पश्य त्वमुन्नतं शृङ्गं सिन्दूरस्य नृपोत्तम ॥४२॥

यं दृष्ट्वा पातकं नाऽस्त्याऽऽयतो योजनद्वयात् ।
एवमुक्तो द्विजेनाऽथ निर्गतो राजसत्तमः ॥४३॥

व्याघ्रपादाश्रमात् पुण्यात् प्रविवेश तपंगिरिम् ।
बह्वृचां यजुषां घोषः सुगीतं सामगायनम् ॥४४॥

आश्रावणैराभिचारैरङ्कितं होमगन्धिभिः ।
फलितं पुष्पितं रम्यमपापं सङ्गवर्जितम् ॥४५॥

लोभादिदोषरहितं प्रसन्नं विपुलायतम् ।

कोऽहं कस्मिन् क्व गन्ता च किंकारणमकारणम् ॥४६॥

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41 b–तेन दृष्टे महामुनौ U; d–सिदुरः AU. 42 d–सींदुरस्य A, सिदुरस्य U. 43 a–यद् for यं P; b–स आस्ते B and यजतो U (for आयतो); d–निर्गतोसौ नृपोत्तमः U. 44 a–°श्रमं त्यक्त्वा U; b–तपंगिरं A, तपोगिरिं B; c–बहृचो A, यजुषा B, घोषा A, ऋग्यजुर्घोषः P; d–सुविद्या सामगायिनी U. 45 a–अथर्वणैरेभिरायैर् U; d–निष्पापं B. 46 b–प्रसन्न° UP; c–कोस्मि P, कस्मिन्नहं यातो U.

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41. reached the dwelling of व्याघ्रपाद and asked that great sage.

The king asked:

"Where (can I find) सिन्दूर mountain? (They say it is) in the southern regions?

42. Please guide me, my lord!"

व्याघ्रपाद said:

"O Best of kings! Look at that high peak of सिन्दूर.

43. No sin will attach him who sees the सिन्दूरगिरि, which is stretched for two yojanas."

Thus advised by the Brahmin, the king started (on his jurney).

44. From the sanctified hermitage of (sage) व्याघ्रपाद he entered the तपंगिरि, (full of) loud recitations by the followers of Vedists, well-sung music of साम hymns,

45. rehearsals and incantations; (the whole atmosphere was) characterised by scented (smokes of) sacrifices; (the premises were) laden with fruits and flowers; (in short, everything there seemed to be) innocently charming, without attachment (of any material consideration),

46. devoid of any fault resulting from greed and such other (human weaknesses), delightful (with a) vastly expansive (ground). 'Who am I? Where (have I been placed)? Where (again) is my destination? (How is it that) suddenly, without any cause,

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अवस्थामीदृशीं प्राप्याऽऽत्मानं ननु विस्मृतः ।
न पृष्टं कस्यचित् तेन ऋजुं गत्वा स्ववेश्मवत् ॥४७॥

पापारिवारि तं दृष्ट्वा निर्वतित्वा विनिर्गतः ।
यावन्नाऽऽलोकितं तेन तत्तीर्थसलिलं शिवम् ॥४८॥

तावद् गत्वा स्मृतिं लब्ध्वा संनिवृत्तं कथं मम ।
पुनश्चाऽऽसौ निर्वतित्वा गत्वा पापारिसंनिधौ ॥४९॥

दृष्ट्वा तत् सलिलं तेन निवृत्तेन सुदुर्लभम् ।
गत्वा तत्र पुनः सोऽथ लब्धसंज्ञोऽब्रवीदिदम् ॥५०॥

राजोवाच ।

शरण्योऽहं शरण्योऽहं पापारे ब्रह्महेतवे ।
प्रवेशोऽत्र न लब्धोऽयं प्राप्याऽहं व्याधितो भृशम् ॥५१॥

इदमन्तरमासाद्य जातं तत्र महाद्भुतम् ।
उदरं तस्य राज्ञोऽथ गर्जितं यद् भयानकम् ॥५२॥

आकुलं व्याकुलीकृत्य भित्वा धाराऽभिनिर्गता ।
कृकलासाः समण्डूकाः कर्कटाः शलभाननाः ॥५३॥

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47 b–तनुविस्मितं A, तेन विस्मितः B, (ननु) विस्मृतम् P, देह-विस्मरणप्रदां B; c-स्पृष्ट्वा A, दृष्ट्वा U, पृष्ट्वा P; ऋजु B. 49 b–सनिवृत्तं A, सुनिवृत्तं B, मया AB, संवृतं कथयं मया U; 51 b-ब्रूत for ब्रह्म° U, पापारि ब्रह्महेतुक P; c–अहं for अयं U; d–पापोहं U. 52 b–महद्भुतं AU, तत्राद्भुतं महत् B; c–उदरे P; d-तद् BU. 53 b–धारापि U, विनिर्गताः P; d-कुर्कटः A, कुक्कुटा B, शतभाननाः P, शलभानलाः U.

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47. 'I have reached this condition and I have forgot myself ?' (These and other thoughts crossed his mind. However,) he did not ask anyone, and went straightway, as if to his own house,

48. (reaching) the waters of the पापारि, seeing which he retraced backwards and set out. No sooner he saw the sanctified waters of that lake,

49. then he regained his memory of the happenings in his case; he again went back near the पापारि lake,

50. and saw the waters, (a view) so difficult to have. Going there again, with renewed thoughts he said thus:

The King said:

51. "O पापारि, the means (to attain) salvation! I humbly submit myself before you. I did not get entrance here, (even) after reaching near-about this place (for some time) as I was (ordained to) suffer considerably."

52. Just at this juncture, a miracle occurred there, in that there was fearful thundering sound in the king's stomach.

53. A stream flowed out breaking (his belly), frightening the (already) troubled king. Lizards, frogs, crabs, grosshoppers,

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अन्येऽपि बहवो जीवा व्यालाश्चान्ये विनिर्गताः ।
उदरं चर्म निर्विण्णं शोणितं निर्गतं बहु ॥५४॥

पपात मूर्च्छितस्तत्र निःसंज्ञः सोऽभवत् तदा ।
लब्धसंज्ञस्ततः सोऽप्युत्थाय सहसा भृशम् ॥५५॥

उदरं निस्तुषं जातं ततो राजा व्रजन् पुनः ।
सकञ्चुको निमग्नोऽसौ पीततोयो यथाधृतिः ॥५६॥

स मुक्तो व्याधिना पापैर्यथा सर्पोऽहिकञ्चुकात् ।
दृष्ट्वाऽऽत्मानं विधूतं च निरस्ते रोगपातके ॥५७॥

प्रक्षाल्य कञ्चुकं तेन त्यक्तं वै पश्चिमां दिशम् ।
वल्कला या पुरा प्रोक्ता कञ्चुकस्तत्र स स्मृतः ॥५८॥

बहुत्रापीस्ततः प्राप्य संगमे नन्दिवर्धने ।
हृष्टस्तुष्टस्तदा धुन्धुर्दुर्वासं समुपागमत् ॥५९॥

स्नानं कृत्वा तु विधिवद् धुन्धुना तत्र कार्तिके ।
प्रणिपत्य यथान्यायं दुर्वासं रुद्रभूद्विजम् ॥६०॥

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54 a-? Tentatively constituted as per B, मूगमाफलमाच्छन्ना AP, भूपमाफलमाछिन्न° U; b-तदा व्यालानना अपि B, बालाश्रामाद्विनिश्चितः U; c-उदराच्च मुखात्तूर्णं U; d-निर्गतं शोणितं (बहु) U. 55 b-नः संज्ञः A, विसंज्ञः B; d-ह्युत्थाय B. 56 b-°व्रजत् P; c-°तिमग्नो U; d-पित° A, मित° B, पीततोयं U. 57 a-संत्यक्त्वा व्याधितः U; b-यथा सर्पेण कंचुकं U; c-विधुते (च) A, विपाप्मानं (for विधूतं च) B; d-निरस्तो U, निरस्तं P, राग° B, °पातकैः P. 58 ab-(कंचुकं) त्यक्त्वा यातो वै U; c-परा मुक्ता AB; cd-तत्र स्नात्वा पुनः प्रोक्त कंचुकोत्र ततः स्मृतः U. 59 a-बहुत्रापितया AP, वहनोस्तत्र संप्राप्य B; b-संगमो AP, स ग्रामे U; c-दृष्टः पुष्टः P; d-दुर्वाससमुपागतः U. 60 b-वंदनात् (तत्र) P, कालिके U; cd-प्रणिपत्य च दुर्वासं जगाम स्वपुरं ततः AB, प्रणिपत्य हृष्टतुष्टः स जगाम पुरं प्रति U; U then adds 60-cd.

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54. and many other living beings like serpents etc came out. (His) stomach (and the whole) skin got emaciated, (and) a large quantity of blood flowed.

55. He fell there in swoon, and lost consciousness. Suddenly (after some time) he regained consciousness and stood up attentively.

56. His stomach got rid of all dross, and the king started to go again. He dipped himself (in the lake) with clothes on his body, and (also) drank the water to his satisfaction.

57. He was relieved of the ailments and sins, even as a serpent (is relieved) from his (old) skin. Seeing himself purified, with disease and sins driven away,

58. he washed his clothing and threw it away in the western direction. What (I) said before as bark-garment is this same clothing.

59. (Then) he visited many wells (one after another, and ultimately reached) the confluence at नन्दिवर्धन. With high pleasure and satisfaction, king धुन्धु went to (sage) दुर्वास.

60. धुन्धु had a bath there in the prescribed manner in (the month of) कार्तिक, prostrated himself before दुर्वास, that fierce Brahmin according to the customary practice. (and)

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धुन्धुरुवाच ।

त्वत्प्रसादाच्च ब्रह्मर्षे मुक्तपाप: क्षणादिह ।
इदानीं तत्र गच्छामि यदि मेऽनुग्रहस्तव ॥६१॥

कुरुष्वाऽनुग्रहं नाथ दासोऽहं ते न संशय: ।
इत्युक्त्वा तं नमस्कृत्य जगाम स्वपुरं प्रति ॥६२॥

इति श्रीपद्मपुराणे सिन्दूरगिरिमाहात्म्ये नवमोऽध्याय: ।

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61 a-Omit च AU. ब्रह्मरूप U; b-मुक्तस्तस्मात्क्षणादहो U, अहं for इह B; c-तिष्ठामि U; d-यदि तेनुग्रहो मयि B. 62 a-कारुण्यान्नुग्रहं U; b-जानेहं नैव संशय: U; cd-Omit ABU. Colophon-इति श्रीपद्मपुराणे सिदुरगिरिमाहात्म्ये दुर्वासतीर्थंपापारिवर्णनं नाम नवमोध्याय ॥९॥ U.

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धुन्धु said :

61. "O Brahmin-sage ! It is (really) your favour that I got rid of my sins instantaneously here. Now I would like to depart (to my place), if you give me permission.

62. Master ! Please allow me (to go). I am without doubt your disciple."

So saying धुन्धु made obeisance to him and left for his capital.

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ईश्वर उवाच ।

संलग्नं तस्य तीर्थस्य कुण्डमस्ति सुशोभनम् ।
दहने पापिपापानां समर्थं चाऽतिपावनम् ॥ १ ॥

लक्षणैर्लक्षितं लक्ष्यैश्चतुरस्त्रं प्रभाकरम् ।
अधःस्थवन्हिना रुद्धं पापिनां शुद्धिकारणम् ॥ २ ॥

पार्वत्युवाच ।

कस्मादधःस्थितो वन्हिः कुण्डे क्षिप्त इव प्रभो ।
अधःस्थं पावकं तत्रोर्ध्वतोयं प्रतिष्ठितम् ॥ ३ ॥

सकौतुकं जगन्नाथ तथ्यं मे ब्रूहि शंकर ।

शंकर उवाच ।

पुरा तत्र तपस्तेपे क्रोधाग्निर्नाम वै द्विजः ॥ ४ ॥

सहस्त्रैः षष्टिभिर्वर्षैस्तपस्तप्तं भयावहम् ।
लोकत्रयं ततो व्याप्तं प्रज्वलन्तं हुताशनम् ॥ ५ ॥

तपस्तेजोभयाद् भीता इन्द्राद्याः सुरसत्तमाः ।
गत्वा विज्ञापयामासुर्ब्रह्माणं प्रपितामहम् ॥ ६ ॥

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1 c–दहनं A, तदहं U, पापिनां पापं AU, पापिनां पापदहनं B; d–पृथिव्यां for समर्थं B. 2 a–लक्षितं लक्षतो वृद्धैः U, लक्षितं लक्षणैवृद्धैः P; b–°समन्ततः B; c–अधःस्छं A, अधस्थ वन्हिमाक्षिप्तं U, °वह्निराक्षिप्तः P; d–शुद्धं कुर्वंति पापिनां AU, शुद्धं कुरुते तु पापिनः P. 3 a–वह्निः P; c–अवस्थः पावकस्तत्र U; d–ऊर्ध्वं तोयं B. ईश्वर उवाच U. 4 a–तत्कौतुकं P; c–तप्तं U. 5 b–भयानकं U; c–लोकत्रये ततो व्याप्तः P; d–प्रज्वल्वंतु corrected with yellow pigment into °तं and हुताशनः into °नं U, प्रज्वलं तु हुताशनः P. 6 a–तपसस्ते AB, तप्तः सुरा° U.

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Ch. X.

The Lord said:

1. There is a beautiful spring, just adjacent to that place पापारि तीर्थ, which is very sacred, and powerful in destroying the sins of sinners,

2. characterised by good signs, quadrangular, resplendent, checked by nether fire, and which is [the best] cause for the purification of sinners.

पार्वती asked:

3. "My Lord! How is it that fire stands there as if thrown into the spring? [That means] fire is underground there and water stands on the surface.

4. शंकर, Lord of the worlds! Do explain to me the wonderful fact."

शंकर said:

A Brahmin, क्रोधाग्नि by name, formerly performed penance there.

5. [He] performed fearful penance for sixty thousand years; [naturally] the three worlds got involved in burning fire.

6. इन्द्र and other best gods got frightened from fear of that radiant penance; they went to god ब्रह्मा, the great-grand-father (of living beings) and represented to Him.

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इन्द्र उवाच ।

रसातलादिपातालं भूर्भुवः स्वश्च वै प्रभो ।
महर्जनस्तपः सत्यं त्वया सृष्टं जगत्पते ॥ ७ ॥

त्वयाऽप्यभिमतं सर्वं त्यजसे त्वं कथं प्रभो ।
त्वत्प्रतिष्ठा वयं नाथ त्राहि मां शरणागतम् ॥ ८ ॥

अत्यद्भुतं तपस्तप्तं मन्यते न पितामह ।
तेजसा च जयन् लोकान्पश्चात् किं कुरुषे विभो ॥ ९ ॥

एतदन्तरमासाद्य लोकान् रक्ष पितामह ।

ब्रह्मोवाच ।

कोऽयमेकस्तपस्तेपे व्याप्तं येन जगत्त्रयम् ॥१०॥

तत् सर्वं ब्रूहि मघवन् यथा त्वं मम पृच्छतः ।

इन्द्र उवाच ।

क्रोधाग्निर्नाम देवेश तपस्तपति वै द्विजः ॥११॥

उग्रेण तेजसा तस्य व्याप्तं लोकत्रयं तव ।
इतीन्द्रवचनं श्रुत्वा सर्वलोकपितामहः ॥१२॥

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7 c–तपस्तप्तं AUP. 8 a–? त्यत्का मां त्वं A, त्यत्का मां वर्तसे कथं B, त्यक्तायां स कथं विभो U; c–त्वत्प्रतिछ तथा नाथ A, तत्प्रसीद जगन्नाथ B. 9 a–त्वया प्राप्त U, तया तप्तं AP; b–न इव स्थितं U; c–स तेजसा जनान् लोकान् U, जिता लोका: P. d–कुरषे A, कुरुते B, त्यक्तं मां करुणां विभो U. 10 a–एवाहं परमासाद्य U; पितामह उवाच U; c–कोप° A, कुत्रा एक° U, कुत्रानेक° P; d–जनत्रयं A. 11 b–पृच्छसि B, यास्यामि तस्य दर्शनं U. 12 ab–उग्रं तेन तपस्तप्तं व्याप्तं लोकत्रयं ध्रुवं U.

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इन्द्र stated:

7. "O Powerful Lord of the worlds! You have created the 14 nether and upper worlds.

8. How is it, O Lord, that all this creation dear to you, you yourself are allowing to destroy. Lord! Our safety stands in You. (Kindly) protect us. We have surrendered to You.

9. Grand-father! (That man) has wrought wonderful penance, they say; he has (almost) succeeded in conquering the world by his splendour. (If this goes on,) O Lord, what will (remain for) you to do?

10. Catch hold of this (very) moment, (and) grand-father, protect the people."

ब्रह्मा said:

"Who is this person who alone is pervading the three worlds through (spectacular) penance?

11. O god इन्द्र! Please tell me all about what I am asking."

इन्द्र replied:

"O Lord of the gods! There is a Brahmin, क्रोधाग्नि by name, that is performing penance.

12. All your three worlds have been pervaded by his fierce penance."

Having listened to this speech by इन्द्र, the grand-father of all mankind.

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आगतः सर्वदेवैश्च ऋषेस्तस्य समीपतः ।
ऊचे ब्रह्मा ह्यततो वाक्यं तपस्त्वं संहरेति वै ।। १३।।

स्वं स्वं विमानमारुह्य स्तुतिवादं प्रचक्रिरे ।
अन्तर्मुखस्ततो विप्रो बाह्यं किंचिन्न विन्दति ।। १४।।

उद्बुध्य स्तुतिवादेनाऽऽकृष्टो ब्रह्मशासनात् ।
वरं ब्रूहि प्रदास्यामि अक्रुद्धमनसा किल ।।१५।।

येन ते नाम विख्यातं जातं हि विप्रसत्तम ।

क्रोधाग्निरुवाच ।

यदि त्वं दातुकामो वै अस्माकं प्रत्यनुग्रहम् ।।१६।।

तर्हि त्वं मच्छरीरस्थं क्रोधाग्नि तमपाकुरु ।
ऋषिणा तेन संक्रोधादग्नि देहस्थितं तदा ।।१७।।

मनसा निर्मिते कुण्डे चतुरस्रे गभीरके ।
क्रोधाग्नि तत्र संक्षिप्तं वैपरीत्यमुपस्थितम् ।।१८।।

क्रोधाग्नि पतितं दृष्ट्वा स्पृष्ट्वा सव्येन पाणिना ।
ब्रह्मणा दक्षिणे पाणौ स्पृष्ट्वाऽग्निर्जलतां गतः ।।१९।।

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13 a–सह for सर्व° B only; b–क्षणे for ऋषेः U; d–च for वै B; cd–उच्चैश्रवा ब्रह्मवाक्यं तपस्तप्तं हरेति वै U. 14 c-विप्रोसौ P. 15 a–उद्-बोधः UP, °शब्देन B; आकृष्य ABU; c–वदैष्यामि U, महाभाग (for प्रदास्यामि) P; d–ह्यकृद्ध° B, °मानसा A. 16 a-तेनेदं नाम U; b-ज्ञातं ते द्विज° U; c–यत्त्वं हि दातु° U; d-ह्यस्माकं B, प्रत्यनुग्रहः U 17 a–तदात्व U; b–मा प्रयुछ च U; cd–इत्युक्तः सविरिच्योथ क्रो(धा)ग्नि समुपाहरत् B; d–°दग्निदेहस्थितं मम U. 18 a–चिंतितं कुंडं ABU; b–चतुरस्रं गभीरकं AB, मध्यस्थं वन्हिमास्थितं U; क्रोधाग्निस्तत्र संक्षिप्तो ABU (°ग्निस्तु तत्र U); d–प्रज्वलन् लोकतापनः B only. 19 b–सव्यदक्षिणपाणिना U; c–ब्रह्मणे U, ब्राह्मणो P; d–सृष्टाग्नि ज्वलतां A, सृष्टोग्निर्यातितां गतः U, सृष्ट्वा P; B reads the verse thus: ततो दक्षिणहस्ताग्रा जलं स्वादुतरं बहु । सृष्ट्वा ब्रह्मा कुंडकेस्मि(न्) क्रोधाग्न्युपरि तत्यजे ।।

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13. accompanied by all gods, came to the sage, (and) god ब्रह्मा then requested him with the words '(Kindly) hold back (your) penace.'

14. (The gods) started (to shower) words of praise on ascending their respective planes. The Brahmin (was) all engrossed in his own [meditation], not aware of any outward [object]; but then,

15. awakened by the sound of praise, [he] got attracted to [further] instructions of [god] ब्रह्मा viz.

"Pacify [your] mind and ask [some] boon [from me]; I will grant [your desire].

16. O Best of Brahmins! Thus your name [will be immortal]; already it has been well-known."

क्रोधाग्नि said:

"If you are inclined to extend your favour to me,

17. then kindly remove the fire of anger residing in my body."

Then that fire of extreme anger in his body

18. was thrown in a water-spring, created through [mere] mental [projection], quadrangular and deep, (and instantly) a queer incident took place.

19. When he saw that the fire of anger fell [there], ब्रह्मा touched his right hand with his left hand, [and] fire transformed into water!

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तोयपूर्णं सुगम्भीरं शुद्धं स्वादु मलापहम् ।
चतुरस्रं सुगम्भीरं दृष्ट्वा मुमुदिरे सुराः । २०॥

क्रोधाग्निरहितं विप्रं दृष्ट्वा शान्तमगर्वितम् ।
निर्धूमः पावको यद्वद् भवेत् पूर्णाहुतिं हुतः ॥२१॥

तथा संभाषितो विप्रोऽक्रोधस्तोषसंयुतः ।

ब्रह्मोवाच ।

ब्रह्मन् वृणीष्व दास्यामि शान्तात्मा त्वं हि नामतः ॥२२

द्विज उवाच ।

यदि तुष्टास्तु देवा मे ब्रह्मेन्द्राः ससुरोत्तमाः ।
नाम्ना भवतु कुण्डं च पापदाहं च मन्मतम् ॥२३॥

मम कुण्डे महापापी गुरुतल्पोऽतिमत्सरी ।
गोघ्नो वा बालघाती वाऽगम्यागमनी शठः ॥२४॥

कदर्यो नास्तिकःक्रूरः कृतघ्नश्च विशेषतः ।
एते चाऽन्ये च बहवः स्नात्वा पूता भवन्ति हि ॥२५॥

हुताशनिदिने प्राप्ते यः स्नाति विधिवन्नरः ।
दानं पिण्डप्रदानं च श्राद्धं च पितृतर्पणम् ॥२६॥

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20 a–तापपुर्णं सुगमीर A, तोयं पूर्णासुगंभीरं U; b–स्वस्व for स्वादु U; c–°महाकुंडं U; B omits ab and reads cd as सर्वे देवाः सगंधर्वा दृष्ट्वा मुमूदिरे परं ॥ 21 ab–तथैव क्रोधरहितं विप्रं दृष्ट्वातिनिर्मलं B; c–विधूमोU, यद्वा U; d–भवेत् पूर्णा हुताशनः U; cd–Omit B. 22 a–स भासते A only; b–अक्रोधस्थ समीपतः U; ab·Omit B; Omit ब्रह्मोवाच U; c-वरं ब्रूहि UP, व (=प्र°?) दास्यामि U; d-शांतास्तेस्तु सुरोत्तमाः U; शांतात्मोवाच U. 23 a–यदि तुष्टाः सन्ति मे देवाः P, मे देवा U; b-ब्रह्मरुद्रा. सुरोत्तमाः B, ब्रह्मेंद्रास्तु U; c–कुंडस्य U; d–पापाहंत तत्न्मतं U, तन्मतं P. 24 b–गुरुतल्पी च मत्सरी AB, गुरुतुल्पे द्विजोत्सलः U; c–गोहंता B, °घाती च U; d–°गमलंपटः U. 25 a–क्रूरयोनिर्मद्यपी च UP (°योनी P); d–स्नाता A, स्नानात्पुता भवंतु हि B, पूता क्षयं गताः U. 26 a–हुताशस्य दिने U.

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20. The gods were delighted to see that quadrangular [lake], deep enough, filled with pure, sweet water, removing [all human] defects.

21. (They were also delighted to see) that Brahmin purged of burning anger, pacified and without (any tinge of) pride. (It appeared as if) there were (sacred) fire receiving the concluding oblations and becoming smokeless.

22. They conversed with that Brahmin, devoid of anger but full of satisfaction.

ब्रह्मा said:

"O Brahmin ! Ask (of me some thing). I will grant (your desires). (From now on) you (will be) known by the name शान्तात्मा".

The Brahmin said.

23. "If the best gods like ब्रह्मा, इन्द्र (and others) are inclined to extend their favour to me, let this pond be known as पापदाह after me.

24. To whatever (heinous) degree one may have sinned, he may have transgressed the bed of his teacher, he may be excessively jealous, may have killed cows or children, may have been incestuous rogue,

25. miserly, blasphemous, deadly, and also ungrateful-these and many (such) others should (be able to) purify themselves by bathing in my pond."

26. Whoever bathes according to prescribed rites (at this place) on the full-moon day of the month of फाल्गुन, donates, offers balls of food performs श्राद्ध, and offers water to his manes (with faith),

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यत् कृतं पापदाहे वै तत् सर्वं ब्रह्मणोऽर्पणात् ।
पुरंदरपुरं प्राप्य स याति ब्रह्मणः पदम् ॥२७॥

तथेत्यूचुस्तदा देवा जग्मुस्ते च यथागतम् ।

शंकर उवाच ।

क्रमात् प्राप्तं वरारोहे संमुखं गिरिदक्षिणे ॥२८॥

पुष्करं नाम विख्यातं त्रिषु लोकेषु पावनम् ।
सर्वा नद्यश्च तीर्थानि जलदाश्च तथा नदाः ॥२९॥

नित्यं स्नाति नरो भक्त्या त्रिसंध्यं तत्र सादरम् ।

पार्वत्युवाच ।

हिमालयं च सद्वासं तृतीयं ज्येष्ठपुष्करम् ॥३०॥

आख्यातं तत्र यत् केनाऽहो चित्रपदं यथा ।
कस्मात् तत्राऽऽगतोऽसौ वै इत्याचक्ष्व सुरेश्वर ॥३१॥

महेश्वर उवाच ।

श्रुणु देवि प्रवक्ष्यामि तीर्थानि सकलान्यपि ।
मुनयश्चाऽऽश्रमं यान्ति शुद्धं कुर्वन्ति पापिनः ॥३२॥

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27 a–पापदेहेU ; b–°र्पणं U ; d–यातु P. 28 a–तथा (for तदा) A, Omit U; ईश्वर उवाच U; b–जग्मतुस्ते यथागतं A, जग्मुः स्वं स्वं पदं तथा B; d–सन्मुखं AU, गृरु° U. 29 b–विश्रुतं (for पावनं U; cd–सर्वे समुद्राः सरितस्तीर्थानि जलदा नदाः U. 30 a–परां A, च यो B, परो P (for नरो); b–प्रतिवासरं (for तत्र सादरम्) U; c–हिमालये लभद्वासस् U. 31 a–आगतं तत्र वल्केन U, तत्तु for तत्र P; b-चित्तपदं AB, चित्रमिदं U; c–कस्मा तत्रा स वोचै A, कस्मान्नचासीत्तत्रैव B, कस्मात्तत्रागतोसो वै (corrected by same hand into °गतः सो वै) U; d–तदित्याचक्ष्व P. महादे° (=महादेव उवाच) B, ईश्वर उवाच U; 32 a–नित्य स्नाति प्रियं तत्र U; c–मुनीनामाश्रमं P; d–पापिनां U.

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27. (well,) whatever (religious rites) are done at the पापदाह, all of it being dedicated to the Supreme Being, he (be able to) attain to the capital of इन्द्र (and ultimately to enjoy) the Supreme State."

28. 'Amen', said the gods and departed to their places.

शंकर said :

"O Beauty ! (All this was told to you) incidentally. (Here stands) in frcnt to the south of the mountain

29 that sacred lake पुष्कर, (now) well-known in the three worlds, (which is equal in power) to all rivers, springs, wells, as also oceans.

30. People here take their baths regularly with devotion and respect three times a day."

पार्वती asked :

"हिमालय (as) the best place for residence and the third viz ज्येष्ठपुष्कर,

31. which has been described by ब्रह्मा, is all wonderful; O Lord of gods ! Tell me why he came there."

The Great Lord said :

32. "Listen, O Goddess, as I explain (the truth about) all the sacred places. Sages reside in their hermitages and purify the sinners.

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अनेनैव प्रकारेण पुष्करे संचितं मलम् ।
अद्य भारार्दितं दृष्ट्वाऽऽत्मानं पुष्करेण हि ॥३३॥

गत्वा विज्ञापयामास ब्रह्माणं चतुराननम् ।
प्रदक्षिणाभिवादं च स्तुतिं चक्रे निवेद्य च ॥३४॥

पुष्कर उवाच ।

पापभारो महान् जातस्त्रातारं त्वामिहाऽऽगतः ।
अस्माकं नास्ति चाऽन्यो वै यस्य गत्वा निवेदयेत् ॥३५॥

तस्मात् त्वं हि प्रजानाथ निग्रहानुग्रहे क्षमः ।
प्रजापतिरुवाच ।
जन्म प्राप्तो महाविष्णुः परित्राणाय देहिनाम् ॥३६॥

नारायणाख्यं यं प्राहुः शेते यो हि पयोनिधौ ।
स जातोऽस्ति महाभाग सनागः सह पर्वते ॥३७॥

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33 b-संचितो मलः B, पुष्करेष्वचितिमंतं U; cd-सर्वं दृष्ट्वात्मा A; d-ह्यात्मानं पुष्करो हि सः B. 34 a-नीत्वा विज्ञापितं चाथ P; d-स्तुतिं चक्रुनिबोध सा U. 35 a-पापभारं महज्जात AU, महज्जातः P; b-त्रातारस्त्वां P, त्वामहं गतः A, त्वामहं शरणं गतः B; c-(नास्ति) चान्ये वै U; d-मत्त्वा U, निवेदये B. 36 b-निग्रहेनुग्रहे P, निग्रहानुग्रहक्षमः U; ब्रह्मोवाच B only; cd-जन्मप्राप्तं महापुंसां धर्मत्राणाय कारणात् U. 37 a-तं (for यं) B only; b-त्राता यो हि पयोनिधेः U; c-संजातोंस्ति महाभागे U; d-सन्नागं U, सन्नाग(:) P, सर्वपर्वते (or °पर्वतैः) A, (पर्वते इह ? cf P), सशेषशंखचक्रकः B. After 37, P reads: पुष्कर उवाच ।

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33. In this process, sin accumulated at पुष्कर. Once पुष्कर thought himself heavily laden (with sin).

34. (He) approached the four-faced ब्रह्मा and requested him; he circumambulated, made obeisance, eulogized and made out a statement.

पुष्कर said:

35. "The burden of sin has become tremendous. I have approached you as (my) protector. No one else belongs to me to whom I should (fruitfully) approach with a request.

36. O Lord of the living beings! You (alone) are therefore competent to punish or favour."

ब्रह्मा said:

The Great विष्णु has taken birth (on the earth) for the deliverance of people.

37. They call him (also) by the name of नारायण, who reposes on the ocean. My good man! He is to come along with (his serpent) शेष (and others) on the mountain,

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सूर्यवंशसमुद्भूतो रामो राजीवलोचनः ।
येनाऽऽहतो दशग्रीवः सपुत्रः सह राक्षसैः ॥३८॥

रक्षयिष्यत्यसौ पापादवश्यं ते न संशयः ।
स यास्यति महावीरो धीरः सिन्दूरपर्वतम् ॥३९॥

गच्छ तत्र समातिष्ठ रामस्त्वेष्यति लक्ष्मणः ।
सहितो हनुमता सार्धं सीतया च सुनिश्चितम् ॥४०॥

सिन्दूरस्य वरे शृङ्गे समीपे तिष्ठ दक्षिणे ।
त्वं गमिष्यति तत्रैव वसिष्ठेनाऽभिनोदितः ॥४१॥

ब्रह्मणा प्रेरितस्तत्राऽऽशु गत्वा स्थिरोऽभवत् ।
यत्त्वया पृच्छितं देवि तदिदं पुष्करं परम् ॥४२॥

इति श्रीपद्मपुराणे सिन्दूरगिरिमाहात्म्ये दशमोऽध्यायः ।

———

नागार्जुनामिधानं च कुत्र चास्ति वद प्रभो । ब्रह्मोवाच । विन्ध्यस्य दक्षिणे भागे शृङ्गं तत्रैव दृश्यते ॥३८॥ नागार्जुन इति ख्यातस्तपस्तपति दारुणम् । श्रुणुध्वं पुष्करं त्वं हि कथां पापौघनाशिनीम् ॥३९॥

38 ab-Omit ABU; c-यन्नागतो U; d-सपुत्रै: UP. 39 ab-पापो वः शेते U; b-त्वां for ते B; c-पश्यति U; d-धीरैः सींदुर° A, धीरसिंदूर° B, °पर्वते UP. 40 a-गतस्तत्र समातिष्ठन् U; b-रामश्च सह लक्ष्मणः U, रामस्त्वेति सलक्ष्मणः P, सानुजः (for लक्ष्मणः) B; c-ससीतो AB, and एकदा (for सहितो) U, हनुमान् AU, हनुमत्सार्धं B; d-सर्वदेवैः सुपूजितः B only. 41 a-सिंदुरस्य AU; समाये (=समीपे) A, सुंदरे B; c-स for त्वं B only. 42 a-ब्रह्मणैवं प्रेरितस्तु B, प्रेषितस्तत्र U; b-तत्र (for आशु) B, स्थिरो भव AU; c-(अ)पृच्छि B, पृछते U; d-(तदिदं) ज्येष्ठपुष्करं AB, (पुष्करं) द्वयं U. Colophon : सिंदुर°U; इति श्रीपद्मपुराणे सिंदूरगिरिमाहात्म्ये शान्तात्माउपाख्याने उमामहेश्वरसंवादे पुष्कराख्याने दशमोऽध्यायः । P.

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38. as राम, born in the Sun's (family-)line, with eyes (beautiful like) the lotus; he killed रावण with his son and राक्षस (paraphernlaia).

39. Certainly he will protect you from this evil. (Don't entertain) any doubt (about this.) That great warrior hero is scheduled to reach सिन्दूर mountain.

40. Go and wait (for him) there–राम will quite certainly arrive there with लक्ष्मण, सीता and हनुमान्.

41. Stay near the सिन्दूर on its beautiful southern peak. (राम) will go there of his own accord, being prompted by वसिष्ठ."

42. Urged by ब्रह्मा, he readily went and stationed himself there. What you asked about, O Goddess, is this (same) पुष्कर the great."

———

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XI

पार्वत्युवाच ।

कस्माद्रामो महाबाहुः ससीतः सहलक्ष्मणः ।
कस्माच्च कारणात् तत्राऽऽगतस्तं तपंगिरिम् ॥ १ ॥

विस्तरेण हि तच्छ्रोतुमिच्छामि चरितं विभो ।
श्रूयते यत्र यत्रैव चरितं राघवस्य च ॥ २ ॥

सुरम्यं तत्र तत्रैवाऽहो कस्य न रोच्यते ।
ब्रूहि ब्रूहि महादेव ! औत्सुक्यं वर्तते मम ॥ ३ ॥

ईश्वर उवाच ।

हत्वा रणे दशग्रीवं ससुतं बन्धुभिः सह ।
अभिषिञ्च्य च लंकायां यौवराज्ये बिभीषणम् ॥ ४ ॥

आश्वास्य देवताः सर्वाः सीतां प्राप्य महासतीम् ।
अभिषिञ्च्य कपीन् सर्वान् स्वे स्वे स्थाने विभागशः ॥ ५ ॥

पुनर्जगाम संहृष्टः स्वां पुरीं कपिभिः सहः ।
आरूढाः पुष्पकं सर्वे प्राप्तास्ते निमिषान्तरात् ॥ ६ ॥

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1 a–महाबाहो U; c–कारणं U; d–ह्यागतस्तं तपो° B, आगतोसौ तपं U. 2 a–मया (श्रोतुं) U; b–विभो: B; c–श्रूयते तन्मया देव U. 3 a–यत्र तत्रैव U; c–त्वया शीघ्रं (for महादेव) U; d–पर्वते U. 4 b–ससुतैः सह बंधुभिः U. 5 c–अभिषिचत्कपिन् U; d–स्वस्वस्थाने U, (सर्वास्) तमृते पाशासनीं A; cd-Omit B. 6 ab–सहृष्टास्यो पुरीं च कपिभिः सह U; b–प्रति तैः (सह) P; d–प्राजग्मुः for प्राप्तास्ते B, अयोध्यां प्राप्य तत्क्षणात् U.

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XI

पार्वती asked :

1. "Why ? For what purpose the hero राम came to तपंगिरि accompanied by सीता and लक्ष्मण ?

2. Lord ! I wish to learn (from you) in detail the whole life-history. They say, (take) whatever portion of the story of राघव,

3. (it is) extremely interesting, and is liked by all. O Great Lord ! Do please tell (me) ; I am all eager (about it)."

The Lord said :

4. (राम) killed रावण in the battle with his son and kinsmen, enthroned बिभीषण as Heir-apparent in लंका,

5. cheered up all gods, re-instated all वानर (officers) in their respective positions, gained possession of (his) virtuons (wife) सीता,

6. and returned to his capital with (some) वानर (friends, in a) highly delightful (mood). Boarded on the पुष्पक plane, all of them soon reached (their destination).

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महोत्सवो महान् जातः कृतस्तैः ससुरैर्नरैः ।
दर्दश भरतस्तत्र शत्रुघ्नश्च महाबलः ॥ ७ ॥

राघवं ते नमस्कृत्य जानकीं लक्ष्मणं तथा ।
वसिष्ठप्रमुखा विप्रा राघवेण नमस्कृताः ॥ ८ ॥

प्रविवेश ततोऽयोध्यां मदगर्जितदिग्गजाम् ।
देवदुन्दुभिवादित्रैर्नृत्यगीतैर्मनोरमैः ॥ ९ ॥

प्रतिहारो ह्यभूदिन्द्रो ब्रह्मा शान्तिमगायत ।
ऋग्यजुःसामनिर्घोषैः स्वस्तिकैर्मङ्गलैस्तथा ॥१०॥

महता संभ्रमेणाऽथ कौसल्यामन्दिरं ययौ ।
पिचुमन्दारवर्णाभं कौशल्या तं निरीक्ष्य च ॥११॥

सोऽप्यपश्यत् महाभागां कौशल्यां कण्ठजीविताम् ।
दत्वाऽऽधारं सुमित्रां तां कैकेयीं पृष्ठतः स्थिताम् ॥१२॥

अन्तःपुरे समायुक्तां जीर्णकञ्चुकसंयुताम् ।
भोगोपचाररहितां म्लानां म्लानाननां किल ॥१३॥

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7 ab–महोत्सवे (महज्जाते corrected into) महज्जातं कृतं तैरसुरैर्वरैः U. 8 a–तु for ते P only; b–जानकीं° P, चवै (for तथा) U. 9 a–प्रविश P; b–सदा गर्जंति दिग्गजाः UP (मदैः for सदा P); d–°गीत° U, मनोहरैः UP. 10 a–प्रतिहारोदभूदिद्रो A, प्रतिहारश्चभूदिद्रो U, प्रतीहारी P; b–शांतिमलैस्तथा U. 11 b–कौशल्या° A; c–°मन्दर° P; d–कौसल्या B. 12 a–तां ददर्श माहाभाग A, तां निरीक्ष्य (twice) B (cf. 11 d); b–कौसल्यां B; c–सुमित्रायाः P, स्वां (for तां) A; d–कैकई A, कैकयीं B, पृष्ठतः A. 13 a–°पुर° B; b–नानाभरणशोभितां A, ननाम क्रमशोभितां B; c–भोगंपचार° A, भोगोपचार° B; d–म्लानमुखां B.

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7. Great festivities were celebrated by all the citizens and gods. भरत and warrior शत्रुघ्न met there.

8. They greeted राम. सीता and लक्ष्मण; राम (on his part) bowed before वसिष्ठ and (other) prominent preceptors.

9. He then entered (the city of) अयोध्या, roaring with divine elephants in rut; (everywhere) the divine kettle-drums and (other) musical instruments (were being played, and) charming dances and concerts (went on).

10. इन्द्र took the place of the door-keeper, and ब्रह्मा (himself) sung (Vedic) hymns of felicity. With loud recitatious of the three Vedas, benedictions and auspicious ceremonies,

11. and in great flurry, (he) reached the mansion of कौसल्या, who regarded her (affectionately and found) him with a shade of coral.

12. He also observed that the illustrious (Queen) was barely alive, taking support from सुमित्रा, with कैकेयी standing behind (her),

13. Staying in the Inner Chamber, wearing old clothes, relinquishing luxurious toilet, and with a melancholy expression.

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विसृज्य लक्ष्मणं तूर्णं पपात धरणीतले ।
लुण्ठमानस्तदाऽऽरब्धः ससीतः सहलक्ष्मणः ॥१४॥

उत्थाय सहसा राज्ञी कौशल्या मोहवेष्टिता ।
पपात चरणोपान्ते मोहव्याप्तेन चेतसा ॥१५॥

आलिङ्ग्य काष्ठवद् भूतो लयं गत्वा परे पदे ।
चकार स्नपनं तस्याः पादयोश्चाक्षुषैर्जलैः ॥१६॥

वसिष्ठप्रमुखैर्विप्रैस्तं धृत्वा परिमार्जितम् ।
यस्य पादोद्भवा गङ्गा त्रिलोकांश्च पुनाति वै ॥१७॥

निःसृतं लोचनाभ्यां च तत् तोयं देवदुर्लभम् ।
लब्धसंज्ञां ततो राज्ञीमुवाच कुशलं प्रभुः ॥१८॥

प्रत्युवाच महाबाहुर्मातर्मे कुशलं किल ।
स प्रणम्य ततो राज्ञीं यया प्रस्थापितो वनम् ॥१९॥

पूजिता सा महाविद्या वाक्पुष्पैर्बहुभिस्तथा ।
सुमित्रां च नमस्कृत्य मातुः सर्वाः सपत्नयः ॥२०॥

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14 c–लुठमानत्व आरब्धे A, लुठमानं स्वपादाब्जे B; d–ससीतं सह लक्ष्मणं B. 15 a–उत्थापयस्तु सा P; b–कौसल्या B; d–चैव सा A. 16 a–काष्ठवद्भूता AB; b–पदे पदे P. 17 b–तद्धृतं च प्रमार्जितं P; c–अस्य P. 18 a–निःश्रृतं A, निःसृतं B. निसृतं P; c–लब्बसंज्ञः P; d–(उवाच) रघुनंदनः B. 19 ab–मातर्मे कुशलं विद्धि वने निवसतः सतः B. 20 d–सपत्न्यजः A, सपत्नीमातुरेव च B.

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14. (He) sent out लक्ष्मण, and immediately fell to the ground (in a faint). (He) began to (show signs of) restlessness; (the condition of) सीता and लक्ष्मण (was no better).

15. Queen कौसल्या (though) stupefied rose up suddenly, (but again) fell down near his feet, her mind (again) being engulfed by swoon).

16. Giving an embrace, like a wooden-headed, he (seemed to be) absorbed (in meditation of) the highest state. He washed her feet with (profuse) tears.

17. वसिष्ठ and other Brahmins caught hold of him and wiped (the tears). The Ganges (herself) who purifies the three world had her source in his feet.

18. Those tears (of mixed joy and grief issuing forth from his eyes were (really) a rare (sight even for) gods. When the Queen regained her consciousness, Lord (राम) asked her about health and other matters of general interest.

19. The heroic राम told her in return: "Mother! I am all well." Greeting her, he (turned to) the (other) Queen, who was responsible for sending him to forests.

20. She was honoured as great learning (incarnate) with a variety of words of embellishment. Having bowed down before सुमित्रा and all mothers,

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वाक्यावसाने संप्राप्ते कैकेयी वाक्यमब्रवीत् ।

कैकेय्युवाच ।

सुलग्नं वर्तते तात वसिष्ठं प्रत्युवाच सा ॥२१॥

यौवराज्याभिषेकाय श्रीरामस्य महामुने ।
एतच्छ्रुत्वा समस्तैस्तैः साधु साध्विति भाषितम् ॥२२॥

उत्थाय भरतस्तूर्णं वसिष्ठं प्रत्युवाच सः ।

भरत उवाच ।

राज्योपकरणं किंचिदानयामि महामुने ॥२३॥

प्रेषयस्व हि मां कर्तुं निश्चितं वक्तुमर्हसि ।

वसिष्ठ उवाच ।

पुण्योदकानि सर्वाणि गङ्गासंभवनानि वै ॥२४॥

आनय त्वरितं वीर विलम्बं मा कुरुष्व हि ।
मङ्गलानि च सर्वाणि द्रव्याणि कुरु संनिधौ ॥२५॥

वसिष्ठवाक्याद् भरतः सर्वाणि हि समानयत् ।
आज्ञप्ता यूथपास्तेन सुप्रसन्नेन चेतसा ॥२६॥

पुण्योदकादिकं सर्वं मुहूर्तेऽल्पतरे किल ।
विस्तार्य सकलं वस्तु तदा विज्ञाप्य राघवम् ॥२७॥

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21 a–संप्रत्या [or संप्रत्पा] A, संप्राप्ता B; b–कैकयी A; कैकयीरुवाच A. 22 a–राज्येस्मिन्नभिषेकाय P; c–तु for तैः P. 23 cd–किंचिद्दानयामि A, किं वा आनयामि B. 24 d–च for वै P. 26 a–वरिष्ठ° B. 27 a–पूण्योदकादिकं A; b–मुहूर्ताल्प° A, मुहूर्ताभ्यन्तरे P; cd–वस्तुस्तदा AP.

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21. when he (seemed to conclude his speech, कैकेयी made a proposal.

कैकेयी said:

"This is a very auspicious moment, O Revered Sage !", she addressed (this) to वसिष्ठ,

22. "(I mean) for the coronation of the Illustrious राम on the throne." Hearing this, all those (who assembled there) expressed (their approval) with 'Fine', 'O Good' etc.

23. भरत rose instantly to request वसिष्ठ.

भरत asked:

"O Great Sage ! I would like to collect the materials for the consecration.

24. Please allot me (this work). Do order (me)."

वसिष्ठ said:

All the holy waters related to the Ganges—

25. Bring them in short time, my brave boy ! Don't delay. Assemble all the auspicious articles."

26. On the orders from वसिष्ठ, भरत brought all the materials. He also made assignments to (various) chiefs in an extremely cheerful mood.

27. Though the time (at their disposal) was rather short, he conglomerated everything including holy waters, detailed out all items and informed राम (accordinly).

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वसिष्ठ उवाच ।

राज्याभिषेकसमयो वर्तते राम राजराट् ।
स्वीकारं कुरु राजेन्द्र यौवराज्याभिषेचनम् ॥२८॥

श्रीराम उवाच ।

भरतं कुरु राज्ये त्वमहं यास्ये तपोवनम् ।
तीर्थयात्रां करिष्यामोदं राज्यं न मे हृदि ॥२९॥

रामस्य वचनं श्रुत्वा देवाः सहरियोनयः ।
गतजीवास्तदा सर्वे स्थिताश्चित्रमिव स्थिताः ॥३०॥

आशापाशविनिर्मुक्ताः स्थिता बिगतमानसाः ।
तं दृष्ट्वा रघुनाथोऽथ वसिष्ठं प्रत्युवाच ह ॥३१॥

सर्वैरनुगृहीतोऽस्मि यद्यहं ब्रह्मणा सह ।
याचयिष्यामि यद् युष्मान् तत् तथा मे भविष्यति ॥३२॥

राघवस्य वचः श्रुत्वा वसिष्ठो मुनिपुंगवः ।
आहूय कौशिकं शीघ्रं सर्वेषां पश्यतां तदा ॥३३॥

वसिष्ठस्य मतं ज्ञात्वा विश्वामित्रोऽब्रवीद् वचः ।
न कार्यः संशयो राम सर्वेषां प्रतिपश्यताम् ॥३४॥

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28 cd-राजेंद्राधुना राज्याभिषेचनं P. 29 a-राज्यत्वं AP; d-एत(द्) for इदं A, राज्यं मे नैव रोचते B. 30 b-देवाः सर्वे सवानराः B; d-स्छीताप्तरु यर्थां प्रिया A, दिदृक्षाक्षतिदुःखिताः B. 31 b-त्यक्त्वात्मनमरुरुदत् A, त्यक्त्वा स्वास्थ्यमरूरुदन् B; After this P reads चिताक्रांताः कथं देवो राज्यं रामः करोति वै ॥ 31 c-तान् दृष्ट्वा रघुनाथोसौ B. 32 c-तद् for यद् B. 33 c-आहुय A, आययौ P, कौसिकं A; b-दता A, सतां B. 34 d-प्रतिपाल्यतां P; After 34 P reads एवं रोदिति यो वीराः स राजा न भविष्यति ॥

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वसिष्ठ said:

28. "O राम ! You (already) shine forth as King (-par-excellence). Time for coronation is (now) at hand. Please accept the consecration."

Lord राम replied:

29. "Make भरत King. I shall go to forests for penance. I shall undertake pilgrimage. I have no mind (to rule) this kingdom."

30. (When) the gods and वानर clan heard the speech of राम, they (almost fell) lifeless, (looking as if painted) in a picture.

31. (They) lost their ties of optimism, and (seemed to) be unaware (of the happenings). Seeing वसिष्ठ (thus affected) राम (further) said to him:

32. "I am thankful to you all including ब्रह्मा. Whatever I ask from you, that will be realised in my case."

33. Hearing the speech of राम, वसिष्ठ, the best of sages, immediately called कौशिक (विश्वामित्र) in the presence of all.

34. Considering the opinion of वसिष्ठ (on the predicament), विश्वामित्र addressed राम: "Don't put forth any excuse about the proposal of all these people.

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रावणारे वदस्वाऽत्र यत्ते मनसि वर्तते ।
तत्तेऽहं कारयिष्यामि तवाऽनुज्ञां चराम्यहम् ॥३५॥

श्रीराम उवाच ।

अस्मासु यदि युष्माकं कारुण्यं वर्तते द्विज ।
करोमि राज्यं तत्राऽहं शृणुध्वं तद् ब्रवीमि वः ॥३६॥

अथ किं बहुनोक्तेन वाक्यवादमलं बहु ।
या संपत्तिर्मम गृहे भविष्यति दिने दिने ॥३७॥

चाण्डालानां हि सर्वेषामिति मे निश्चितं मतम् ।
भवन्तु सर्वे विरजो दुःखं कोऽपि न पश्यतु ॥३८॥

यावद् राज्यं करिष्यामि तावत् सौख्यं भवत्विति ।
ब्रह्मणा सह सर्वेऽपि प्रत्यूचुस्ते मुदाऽन्विताः ॥३९॥

श्रीमुखान्निर्गतं सत्यं तत् तथास्त्वित्यरिदम ।
सर्वेषां सौख्यमतुलं सुभिक्षं च सुभाषितम् ॥४०॥

इत्युक्त्वा सह ते तस्थुः सर्वे देवाः सवासवाः ।
पट्टाभिषेकवचनं नीत्वा रामं समैथिलम् ॥४१॥

जटामुक्तिः कृता तत्र कैकय्या स्वकरेण हि ।
स्वहस्तेनाऽथ रामेण भरतादित्रयं क्रमात् ॥४२॥

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37 cd–याः संपदो मम गृहे भविष्यंति B. A repeats 34 cd and part of 35 a after 38 b; B reads भवंतु मतमेतन्मे ता मे विषयवासिनां ॥ चिरंजीवा भयुस्ते दुःखं कोपि न पश्यतु ॥ in place of 38. 39 cd–इत्युक्तास्ते तदा प्रोचुर्ऋषयो ब्रह्मणा सह ॥ ब्रह्मादय ऊचुः B. 40 a–यद्वै for सत्यं B. 41 a–सहसोत्तस्थुः P; c–पट्टाभिषेकभवनं P; d–समैथिलीं A, समै(थि)लिं B. 42 b–तु for हि P.

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35. O Enemy of रावण ! (Please) express yourself on this matter. I shall actualise whatever is on your mind ; I shall follow your instructions"

Lord राम repled:

36. "Sir, if you have (so much) good feeling for me, I shall (certainly accept to) rule. I promise you.

37. But why become garrulous and florid ? Enough of this (I shall only say) whatever wealth there will be in my palace in future,

38. that would belong (henceforth) to the low classes—this (much) is my (well-)considered decision. Let all be free from gloom. Let there be no occasion for grief to anyone.

39. When I shall be ruling, there shall be happiness."

ब्रह्मा and all others were delighted to say in reply:

40. "O Subduer of enemies! Truth (itself) has come out of your mouth; let it be so, happiness for one and all, unprecedented plenty (of all things) and good words."

41. Thus saying all goods, इन्द्र and others, (successfully) persuaded राम and सीता to agree for coronation.

42. कैकेयी released her braided hair with her own hands; राम, भरत and the triad iu order (did the same) with their own hands.

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विसृज्य तापसवेषमभिषेकं चकार वै ।
अलंकृतास्तदा सर्वे रत्नजैः कनकादिभिः ॥४३॥

रामाङ्गसङ्गसंपर्कात्तद्रूपास्ते तदाऽभवन् ।
नारायणः स्वयं रूपी यत्र तिष्ठति कालिके ॥४४॥

अयोनिसंभवा लक्ष्मीः सीताभूत्वाऽवतारिता ।
तत्र किं वर्णयिष्यामि स्त्रीरत्नं यद् वदन्ति च ॥४५॥

अभिषिञ्च्य महाराज्ये स्फुटितो देवदन्दुभिः ।
वादित्रशब्दनिर्घोषैर्घण्टातलपटादिभिः ॥४६॥

शारदा गायनं चक्रे कम्बलास्तुवरादयः ।
नारदो नृत्यते तत्र हृष्टस्तत्र मुदा हसन् ॥४७॥

नृत्यन्ति देवकन्याश्च रम्भाद्याः सुरनायकाः ।
नीराजनं चकाराऽऽशु कौशल्या परया मुदा ॥४८॥

अरुन्धत्यनसूया च ब्रह्माणी च सहादितिः ।
लोपामुद्रा च मैत्रेयी अन्यास्ता राजकन्यकाः ॥४९॥

अक्षता दधि दूर्वाश्च प्रतिष्ठामन्त्रसंयुताः ।
ललाटे शिरसि न्यस्य सीताराघवयोर्द्विजैः ॥५०॥

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43 a–तापसं वेषं A, d–रत्नराः कनकादयः A. 44 a–°संपर्काः P; b–दनहव्यांस्ते A. 45 b–सीतां नत्वा वराननां A; d–(स्त्रीरत्नं) हृषदं (=हर्षदं) हि तत् A. 46 c–°शष्ट° for °शब्द° P; d–घटानां पटवादिभीः A. 47 ab–गायणाः शरदी वीणां कंबलास्तुवता (=°रा°)दयः A, °कम्बला॰श्वतरोरगाः P; d–वहन् for हसन् P. 48 a–देवतास्तत्र P (?); c–नीराजनं कृतं राज्ञो A. 49 a–अनुसूया AP; b–ब्रह्मानी A. 50 a–दुर्वा च A.

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43. Leaving aside the ascetic clothing, they put on (suitable dress) with jewellery, gold etc (and became ready for) coronation.

44. Due to personal contact with राम, everyone (seemed to) take on his (divine) appearance. (No wonder this would happen) where God Almighty Himself takes form,

45. and goddess लक्ष्मी (Herself) born without (human) origin was made to incarnate as सीता, whom they announce as the paragon of womanhood. how can I describe ?"

46. They installed (राम) ceremoneously on the excellent throne, (and) the heavenly drums (began to) announce (it to the world) with loud rattlings of instruments like bells and tabors.

47. Goddess शारदा gave a musical concert, accompanied by the semi-divine beings, and नारद with great merriment and joy gave a dance performance there.

48. Divine nymphs like रम्भा and heavenly actors (also) gave a piece of their accomplishments. कौशल्या hurriedly performed the rite of waving lights in mirthful gay

49. अरुन्धती, अनसूया, ब्रह्माणी, अदिति, लोपामुद्रा, मैत्रेयी and other princesses

50. (were made to) put holy rice, curds, दूर्वा grass (and other articles of worship) on the forehead of सीता and रामचन्द्र by Brahmins accompanied by incantations proper for inauguration.

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संपूजितास्तदा देवाः सर्वे स्वनिलयं गताः ।
स्वाश्रममृषयः सर्वे प्रेषितास्तेन सुन्दरि ॥५१॥

बिभीषणश्च सुग्रीवो दानमानैः सुतोषितौ ।
प्रस्थापितौ च संहृष्टौ दक्षिणाशां प्रजग्मतुः ॥५२॥

आहूय वायुपुत्रं तं निःस्पृहं कारणे क्षमम् ।
आलिङ्ग्योत्सङ्गमादायाऽब्रवीद् गद्गदया गिरा ॥५३॥

अस्माकं नास्ति तद् वस्तु यद् दत्वा तेऽनृणी ह्यहम् ।
तथापि मानिनो मानं देयमात्मानुसारतः ॥५४॥

इत्युक्त्वा राघवः सीतामाहूय सत्वरं तदा ।
स्कन्धे कृत्वा विमानं तं नरयानं च तावुभौ ॥५५॥

एह्येहि महावीराऽरुहाऽत्र हरीश्वर ।
न त्वया सदृशो मानो यानं किं बहुशो महत् ॥५६॥

तं दृष्ट्वा वायुपुत्रेण धृतं यानं नमोऽकरोत् ।
सप्रेमं राम वीरेति ब्रूते स्नेहपरिप्लुतः ॥५७॥

अहं तेऽनुचरः स्वामिन् किं करोमि जगत्पते ।
धृत्वा तयोर्विमानं तत् प्राक्षिपद् धरणीतले ॥५८॥

ततस्तौ दंपती तेन हरिणा भाषितौ भृशम् ।
उपवेश्याऽऽसने दिव्ये प्रणिपत्य क्षमापितौ ॥५९॥

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51 b–च for स्व P. 52 b–दानमानैस्तु P. 54 cd–मानं देयो ह्यात्माभिस्तू पित: A. 55 b–सत्वर: स्तदा A. 56 b–आरुह्या त्वं A; d–मानं किं बहुशो माहान् A. 57 b–नमस्करोत् A. 58 c–हृत्वा A; d–प्रक्षिपद् A, प्रक्षिपेद् P.

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51. Oh Beauty! Gods then took leave after receiving due honour, and sages also left for their respective places.

52. बिभीषण and सुग्रीव were gratified with gifts and honours; well-received they started for the Southern direction in a jovial mood.

53. (राम then) called हनुमत्, free from (worldly) desires and a potential cause (in recovering सीता), made him sit near himself, and embracing him spoke in a stammering voice:

54. "I do not have anything, which I can give to you and free myself from your debt; still one has to (give something in token of) the high regard in which one holds someone to the extent to which his (resources) permit."

55. So saying राम called सीता in haste, and both of them carried him to his plane and to chariot (specially) drawn by men.

56. "Come on (please), O great warrior and lord of the वानर clan, (kindly) ascend here. In fact this chariot does not convey sufficient honour due to you, which must transcend (such things) greatly."

57. Seeing him हनुमत् caught hold of the chariot and bowed down before him; overwhelmed with (feelings of) love, he said affectionately "O राम, (my) hero!

58. Master! I am your (humble) follower. Lord of the world! What assignment do you give me?" He held the plane and placed it on the ground.

59. Then the couple (राम and सीता) was addressed by हनुमत् with an (emtional) vehemence, was made to take the heavenly seat and begged excuse with a reverential prostration.

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तदा प्रोवाच वचनं भक्त्या च विनयेन च ।
मया विना महत् कार्यं न कर्तव्यं नृपोत्तम ॥६०॥

यदि मे प्रीतिकर्ता त्वं निश्चयेन रघूत्तम ।
यन्मया कल्पितं राजन्नुभयोः प्रीतिकारणम् ॥६१॥

अवधार्य वचस्तस्य सीतया सह राघवः ।
ददौ तस्मै कपीन्द्राय हारकुण्डलकङ्कणम् ॥६२॥

उत्पद्यते यदाऽस्माकं कार्यं नूनं हरीश्वर ।
आगन्तव्यं स्मृतः शीघ्रं स्वाश्रमं गच्छ वानर ॥६३॥

कपिं प्रेष्य ततो रामः शत्रुघ्नं मथुरां प्रति ।
प्रेषयामास वीरोऽसौ शत्रुहिंसनकारणात् ॥६४॥

जघान लवणं दैत्यं निर्भया पृथिवी कृता ।
प्रजाः सर्वाः सुहृष्टाश्चाऽशोकाः सुस्थिताश्चिरम् ॥६५॥

अपादिष्टाः सुमुदिताः पृथिवी सफला सदा ।
किं वर्णयामि तद्राज्यं न भूतं न भविष्यति ॥६६॥

इति श्रीपद्मपुराणे सिन्दूरगिरिमाहात्म्ये एकादशोऽध्यायः ॥

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63 a–उत्पद्येत P; c–दताया हि स्मृतः A. 64 b–शत्रुघ्नो A; d–°कालिके A. 65 c–प्रजा सर्वाः A (cf 66 a). 66 a–अपादिष्टा AP; b–तदा in the original ?

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60. He said with devotion and modesty: "O fine king! (The only thing I ask is) no important work be undertaken without my (participation).

61. O best king of the रघु dynasty! Verily if you are inclined to do me some good, what I have thought out (will) delight you."

62. Having listened to his speech, राम and सीता gave the वानर chief a pearl-necklace, an ear-ring and a bracelet, (with the words:)

63. "वानर chief! Indeed you will be swiftly present whenever some occasion will arise and we think about you. (Now) you may leave for your place."

64. Having taken leave of हनुमत्, (our) hero राम sent शत्रुघ्न to मथुरा to clear away an enemy.

65. (शत्रुघ्न) killed demon लवण (there, and thus राम) freed the earth from fear, All his subjects got rid of sorrow and lived for ever in great happiness.

66. They were destined for immense pleasure. The world was fruitful (in all respects). (Words) fail me to describe the kingdom, (which was) unprecedented and unimginable.

———

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XII

ईश्वर उवाच ।

एवं चकार राज्यं स सुखेन रघुनन्दनः ।
बहुकालो गतो देवि किंचिदुत्पन्नमन्तरम् ॥ १ ॥

पन्था नाम द्विजः कश्चित् तस्य पुत्रो मृतस्तदा ।
ब्राह्मणोऽथ गृहीत्वा तं रामद्वारे निधाय च ॥ २ ॥

समागता वरारोहे नरा नगरवासिनः ।
किमिदं किमिदं ब्रह्मन् वदन्त्येवं सुदुःखिताः ॥ ३ ॥

श्रूयतेऽथ परो मृत्युर्जन्तुसंहारकारकः ।
अहं बत महाकष्टं नष्टः कोऽपि न दृश्यते ॥ ४ ॥

एवं वदन्ति ते सर्वे भयभीता मुहुर्मुहुः ।
सर्वे प्रेतं प्रमृशन्तो विग्लयन्ति विमोहिताः ॥ ५ ॥

मध्याह्ने भोज्यवेलायां संप्राप्ते तदनन्तरम् ।
अभ्यन्तरे महाराजा देवपूजां करोति वै ॥ ६ ॥

नित्यदानं रवेरर्घ्यं कृत्वा धेनुप्रदक्षिणाम् ।
मौनं विसृज्य पप्रच्छ प्रतिहारं रघूत्तमः ॥ ७ ॥

किं बहिर्वर्तते पश्य पुनरेहि ममाऽन्तिकम् ।
निर्गतो हि बहिः प्राप्तो दृष्ट्वा तं ब्राह्मणं शुभम् ॥ ८ ॥

A omits ईश्वर उवाच. 1 a–करोति A; d–अनन्तरं P. 2 a–नाम्ना P. 3 d–वदत्यं (not clear) A. 4 a–यत्पुरो A; c–अहा तव A. 5 c–अतः प्रोतं प्रमर्षंतो A; d–विलयंति A. 6 a–मध्यान्हे A; b–संप्राप्तः A. 7 d–प्रतिहारीं P. 8 c–प्रीतो for प्राप्तो P; d–ब्रह्मणोत्तमं A.

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XII

The Lord said:

1. Thus राम (came to) rule his kingdom to the happiness (of all). Long time elapsed, and O Goddess, something untoward happened (which caused a great deal of disturbance).

2. There was a certain Brahmin by name पन्था, and his son (suddenly) expired. The Brhmin took the body and placed it at the gates of the palace of राम.

3. Lady! (A good many) eitizens assembled (there in short time, and) painfully asked him: 'O Brahmin! What has happened?'

4. (The Brahmin said:) 'They say the (god of) Death, in charge of the destruction of living beings, is away (from this kingdom of राम), but, alas, I am ruined; (such fate) does not seem to befall on anybody.'

5. They were thus talking, alarmed by fear repeatedly. They were touching the body, and being overcome by delusive confusion became sick and exhausted

6. Soon there was mid-day time for meals, and in the interior (portions of the palace) the emperor (राम) was offering worship (to household gods.)

7. राम the best of the रघु clan, completed his usual donations and the (daily) offering of water to the sun, went round the cow, and breaking (the vow of) silence asked the gate-keeper:

8. "See what is going on outside and come (report) to me." (He) left his place, came outside and saw that the auspicious Brahmin

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अश्रुपूर्णमुखं दीनं प्रलपन्तं महारवम् ।
निवृत्य सोऽपि तच्छीघ्रं नृपं विज्ञाप्य राघवम् ॥ ९ ॥

कथितं च महानिष्टं तच्छ्रुत्वा निर्गतः स्वयम् ।
वसिष्ठो नारदस्तत्र रामेण सह जग्मतुः ॥१०॥

दृष्ट्वा रामो द्विजं प्राह बाष्पाकुलितलोचनः ।
किं मया चरितं पापं त्वया वा द्विजसत्तम ॥११॥

येन पापेन बालोऽयं गतो वैवस्वतालयम् ।
ब्राह्मण उवाच ।
आचाण्डालान्त्यजाः शूद्रास्त्रयो वर्णानुलोमजाः ॥१२॥

एतेषां मरणं नास्ति मत्पुत्रोऽयं मृतः कथम् ।
एवं वदत्यसौ विप्रस्त्राहि त्राहिति राघवम् ॥१३॥

ब्राह्मणस्य वचः श्रुत्वा रामः पप्रच्छ नारदम् ।
श्रीराम उवाच ।
कथमिदं समुत्पन्नं मद्राज्ये मुनिसत्तम ॥१४॥

कारणं किं समुद्दिश्य प्रवृत्तो मृत्युरीदृशः ।
विचार्य तत्त्वतः शीघ्रं कथयस्व मम प्रभो ॥१५॥

नारद उवाच ।
संकरो वर्णधर्माणामधर्मे च रतिर्नृप ।
तपस्तपति शूद्रस्तु येन चोत्पद्यते भयम् ॥१६॥

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9 a–अश्रूपूर्णं A; b–प्रलयांते माहारवीं A; cd–Omit A. 10 a–कथितं तन्ममाहावीरं A. 11 a–दृष्ट्वा रामं ततः प्राह A; b–बाष्पं व्याकुनितानन: A; d–त्वायावान् नृपसत्तम A. Omit ब्राह्मण उवाच A. 12 c–आचंडाला° P. 13 d–राघव AP. 14 a–पापं for इदं A. 15 b–द्विजसूनुर्मृतो ह्यसौ P; c–त्वत्ततः A. 16 ab–संगरो यत्र वर्णानांमधर्मश्च वृतो नृप A.

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9. was giving out loud lamantations, and his face was filled with tears (carrying a) dejected (expression). He came back and instantly reported (the matter) to king राम.

10. (As soon as) the great calamity (over the Brahmin) was made known to him, (राम) himself came out. वसिष्ठ and नारद (also) accompanied him.

11. Seeing the Brahmin, tears filled his eyes, and his natural expression was: "O good Brahmin ! What sin was committed by me or by you,

12. resulting in the death of this child ?"

The Brahmin said:

"There are (so many people belonging to) the three (high) castes, and the शूद्र, with mixed races, upto the lowest चाण्डाल.

13. No one from these died, and how (is it that only) my son died ?" The Brahmin thus asked राम and sought his protecion.

14. Giving a hearing to the Brahmin, राम consulted नारद.

Lord राम said:

"O Best of the philosophers ! How did this (calamity) tage place in my dominion ?

15. How did death take place so (suddenly) ? Does it point to any (peculiar circumstance as) cause ? Respected Sir ! Please examine (this issue) precisely and explain it to me earliest."

नारद replied:

16. "King ! Social duties have been transgressed, and a love of uncalled-for course of conduct (is gaining ground), in that a शूद्र is practising penance, which is causing alarm.

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वृद्धौ च मातापितरौ वर्तेते पुत्रसंनिधौ ।
क्षुत्पिपासार्दितौ दृष्ट्वा तं पुत्रं दण्डयेन्नृप: ॥१७॥

वर्णाश्रमरता: सर्वे प्रचलन्ति क्वचिद्यदि ।
तत् सर्वं रक्षयेद्राजाऽन्यथा दृश्यते भयम् ॥१८॥

शास्त्रं दृष्ट्वाऽपि शूद्रो वै अविचार्य श्रुतिं पठेत् ।
तेन पापेन राजा वै प्राप्नोति सुमहद् भयम् ॥१९॥

न यजन्ति द्विजा यज्ञं यस्य राष्ट्रे नरोत्तम ।
द्वितीयवर्षे तद्राज्येऽनिष्टं प्राप्यते ध्रुवम् ॥२०॥

अन्यन्नास्ति महाराज धर्मशास्त्रविचारणे ।
तस्मात् त्वं च नृपश्रेष्ठ पश्य राज्योद्भवं किल ॥२१॥

देहि विप्रायाऽभयं त्वं चारान् क्षिप्रं प्रसारय ।
इत्युक्त्वा सहसोत्थाय नारदे गगनं गते ॥२२॥

ततस्तु राघवस्तत्र स्मृत्वा तं हरिपुंगवम् ।
प्राप्तोऽसौ वायुवेगेन हनुमान् वै महाबल: ॥२३॥

सव्यं कृत्वाऽभिवाद्याऽङ्घ्रीन् रामं च सहलक्ष्मणम् ।
पश्चादुवाच वचनं सधर्मं सहसाऽमलम् ॥२४॥

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17 a-मातृ° P. 18 b-यत: for यदि A. 19 a-शूद्रोपि P; c-राज्ञो A. 20 c-तद्राज्यं A. 21 d-राज्योद्भूयं A. 22 a-देहेस्मिन्नभयं वप्र: A; b-प्रसारयेत् A. 23 b-संस्म(र)न् फरि (or पूरि) पुंगव A. 24 a-°वाद्यांघ्रि(म्) A.

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17. This son (of a शूद्र) has old parents, (and they are) afflicted by hunger and thirst. A king should punish (such) a son.

18. Where the subjects assiduously follow duties relevent to their class and age, the king is to give protection to all this(वर्ण system). Otherwise (I) see danger (ahead).

19. Should a शूद्र take to the study of the वेद even after considering the (prescribed) rules, by dint of that sin the king suffers from exceeding dread (to the society).

20. O Best of men! That country where the Brahmins do not perform sacrifices certainly involves in misfortime (even) the next year.

21. O Great king! No other (cirumstance) seems (responsible) in lawful scrutiny. (You are the) supreme king ;t herefore see what would happen under your rule.

22. Give this Brahmin an assurance of safety, and immediately send out (secret) emissaries." Thus opining नारद precipitately rose and flew (on his way).

23. Then राम (suddenly) called to mind that वानर chief, (and lo) the vehement हनुमान् appeared there with the impetuosity of (strong) wind.

24. हनुमान् turned the right side (to राम as a mark of respect) and saluted him along with लक्ष्मण (touching their) feet; then he spoke in clear and humble tone.

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हनुमानुवाच ।

किं करोमि क्व गच्छामि किं कार्यं करवाण्यहम् ।
आज्ञापयस्व मां स्वामिन् दासोऽहं ते न संशय: ।।२५।।

श्रीराम उवाच ।

क्षणं तिष्ठ महाभागा आज्ञां दास्ये न संशय: ।
प्रस्थापयित्वा भ्रातॄन् वै प्रागुदीचं च पश्चिमाम् ।।२६।।

भरतं लक्ष्मणं चैव तृतीयं लवणान्तकम् ।
विषयं वीक्ष्य यत्नेन धर्माधर्मौ नृपात्मजा: ।।२७।।

शीघ्रमागम्यतां सर्वे वार्तां विज्ञाय यत्नत: ।
दशरात्रादध: पश्चाद् गन्तव्यं दक्षिणां दिशम् ।।२८।।

निर्गतास्तु त्रयो वीरा: स्वरथैरायुधैर्गजै: ।
प्रत्युवाच द्विजं तत्र राम: सत्यधुरंधर: ।।२९।।

आकर्णयस्व भो विप्र प्रतिज्ञां मे दुरासदम् ।
जीवनं ते सुतस्याऽस्य ददामि यमशासनात् ।।३०।।

यमाद् यदि न जीवेत तद् गच्छामि महापथम् ।
यावद् वै जीव्यते बालस्तावन्नाऽश्नामि किंचन ।।३१।।

स्वगृहं गच्छ भो विप्र बालेन सह भार्यया ।
मा कार्षीर्हि महद्दु:खं जीवयामि सुतं तव ।।३२।।

The chapter is closed in A after 25, with the colophon इति श्रीपद्मपुराणे उमामहेश्वरसंवादे रामवानरवाक्यं नाम चतुर्थोऽध्याय: ।।४।।
26 d–उदीचिं A. 27 a–दक्षिणे for लक्ष्मणं A; c–विषये वीक्ष्य यज्ञेन A.
28 b–विज्ञाप्य P. 30 a–जीवितं A. 31 d–तावद्वै नाशयाम्यहं A.

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हनुमान् asked:

25. "Is there anything to be done by me? Am I to go to some place? What (is it that my Lord) wants me to accomplish? Sir! Give me orders. Your follower is at your service. (Please) don't hasitate."

Lord राम said:

26. "My dear man! (Please) wait for a moment. Sure, I am going to give you an assignment. (I shall be) dispatching my brothers (in the three quarters, to) the east, the north and the west,

27. भरत, लक्ष्मण, and that destroyer of लवण (=शत्रुघ्न) (respectively); (these) princes should diligently investigate their field as regards the lawful and unlawful practices,

28. and should return earliest; all (of them) should note their findings carefully within ten nights. Then they shall go to the southern direction.

29. The three heroes (then) set out on their own chariots, (taking with them their) weapons and elephants. राम (then) carrying the responsibility of (maintaining law of) truth spoke to the Brahmin (waiting) there:

30. "Listen, O Brahmin, to my invincible assurance. I will resuscitate your son's life by order of यम.

31. If he is not revived by यम, I will precipitate myself. Till the child is revived, I will not take food.

32. Brahmin! (You may now) retire to your place with your wife and child. (Please) don't lament any more. I will (certainly) bring back your son to life."

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अङ्कमादाय बालं तं जगाम स्वगृहं द्विजः ।
ततस्ते भ्रातरः काले भरताद्याः समागताः ॥३३॥

अभिवाद्य विभोः पादौ विज्ञाप्य रघुनायकम् ।
भरत उवाच ।
अरण्ये पर्वते सानौ गुहाकन्दरगह्वरे ॥३४॥

न पश्यामो महाराज नाऽन्यधर्मं क्वचिद् वयम् ।
स भ्रातृवचनं श्रुत्वा वसिष्ठं प्रत्युवाच ह ॥३५॥

त्वं गुरुर्मम वंशस्य कस्मात् त्वं मामुपेक्षसे ।
किं नो दैवं ममाऽद्यं वै द्रष्टासि सकलं जगत् ॥३६॥

अज्ञातं यन्मया नाथ तन्मे ब्रूहि तपोधन ।
सूर्यवंशप्रदीपस्त्वं मग्नोऽहं संशयन्हृदे ॥३७॥

करावलम्बनं देह्युज्जहार कृपानिधे ।
महादेव उवाच ।
राघवस्य वचः श्रुत्वा वसिष्ठो वाक्यमब्रवीत् ॥३८॥

इति श्रीपद्मपुराणे सिन्दूरगिरिमाहात्म्ये द्वादशोऽध्यायः ॥

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34 b–A omits भरत उवाच; cd–अरण्यं पर्वतं सानु गुहागह्वरकंदरं A.
35 b–नान्यधर्म: A ; c–तद् for स A. Colophon सिंदूराद्रि° P.

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33. The Brahmin took the child on his lap and departed to his house. In due course the brothers, भरत and others, returned,

34. (and respectfully) saluting the feet of the Lord informed राम.

भरत reported:

"(On search) through the woods, mountains' (high) peaks (and) the (abysmal) depths of caves and valleys,

35. Your Excellency, we did not notice anyone taking to an unlawful course of conduct." Hearing the words of (his) brother, राम (turned) to वसिष्ठ (and) said:

36. "You are our family preceptor. How do you leave me alone (in this catastrophe)? What is predestined for me? You know (the course of) the whole world.

37. Your Grace! Whatever (relevant) might be unknown to me, (kindly) speak out to me. You are the illuminator of the Solar dynasty. I am sinking in the deep waters of doubt (and uncertainty),

38. Give me your supporting hand, and take me out, my kind sire!"

शिव said:

Attending to words of राम, वसिष्ठ spoke.

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XIII

वसिष्ठ उवाच ।

मां किं पृच्छसि राजेन्द्र पृष्टो यो नारदस्त्वया ।
इदमुक्त्वा वसिष्ठोऽथ ध्यानमास्थाय यत्नतः ॥ १ ॥

ध्यानेन च तदा देवि आत्मन्येवं विलोकितम् ।
हृत्पद्मे कर्णिकामध्ये स्फुरद्विद्युत्सहस्रकम् ॥ २ ॥

अद्वैतमक्षयं शान्तमुपाधिरहितं ध्रुवम् ।
तत्पदाम्बूनदप्रख्यं शुद्धस्फटिकनिर्मलम् ॥ ३ ॥

आनन्दघनविज्ञानं परात्मानं विलोकितम् ।
येन सर्वमिदं व्याप्तं त्रैलोक्यं सचराचरम् ॥ ४ ॥

एकानेकस्थितं त्वाद्यं सूत्रे मणिगणो यथा ।
दृष्ट्वा तं धूम्रपं तत्र विसृज्य सहसा लयम् ॥ ५ ॥

उन्मील्य चक्षुषी वीक्ष्य राघवं पुरतः स्थितम् ।
आहूय कथितं तस्मै चिन्तितं राघवाय वै ॥ ६ ॥

वसिष्ठ उवाच ।

गच्छ शीघ्रं महाबाहो सिन्दूराद्रिं सुनिश्चितम् ।
विन्ध्यस्य दक्षिणे भागे वर्तते योजनद्वयम् ॥ ७ ॥

A Omits वसिष्ठ उवाच. 1 b–पृष्टोहं A. 3 c–तत्पजांबुनद° A. 4 b–परात्मन्यवलोकितं A. 5 a–एकोऽनेकस्थितस्त्वाद्यं P; b–°गणा इव A. 6 a–चक्षुषो A; cd–आहुय कथितं वीरो चिंतितं राघवश वै A. 7 b–सिंदुराद्रि A.

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वसिष्ठ said :

1. "Why are you asking me, O King? You have (already) consulted नारद" So saying वसिष्ठ deliberately became engrossed in concentraion.

2. Goddess ! Due to the concentration he viewed (an astonishing sight) in his own self:(There the Highest Principle), (covered) within the pericarp of the lotus of the heart, illuminating (as if) with thousands of lightning (streaks),

3. One-without-a-second, indestructible, calm, without any adjunct, eternal, comparable to the flow of (Ganges springing from) its own lotus-feet, pure like a spotless crystal,

4. constituting happiness and knowledge, the Great Self, was seen; all the three worlds with living beings and immobile substance were pervaded by it.

5. Present in one amidst variety, like the gems (put together) with one thread. Seeing the (sage) धूम्रप there, suddenly (he) relieved (himself from) concentration,

6. opened his eyes (and) saw before him राम. Calling his attention, he told राम what he thought (in his own mind) :

वसिष्ठ said :

7. "My hero ! (Please) hurry up for the सिन्दूर mountain, which stands (at a distance of) two yojana's to the southern part of the विन्ध्य.

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गिरेर्दक्षिणपार्श्वे तु तिष्ठते नन्दिवर्धनम् ।
विन्ध्यस्य तत्पुरस्याऽसौ स्थितो मध्ये तपंगिरिः ॥ ८ ॥

सिन्दूरस्य वरे शृङ्गे दक्षिणे योऽस्ति भैरवः ।
भैरवस्य समीपे वै दक्षिणे विद्यतेऽनघ ॥ ९ ॥

तपस्तपति शूद्रो वै तत्रस्थो भूमिपालकः ।
उग्रादुग्रं तपस्तस्य तत्पुरः को न संस्थितः ॥१०॥

ऊर्ध्वपादो ह्यधःशीर्षो ह्यन्तरिक्षे विलम्बितः ।
उत्तमाङ्गादधः कुण्डं चतुरस्रं समेखलम् ॥११॥

पुंसः प्रमाणं गम्भीरं धूमज्वालं च वर्तुलम् ।
तस्य पत्न्यौ नरी नारी पारिचर्यौ बभूवतुः ॥१२॥

स गृह्य बिल्वपत्राणि कुण्डमध्ये विनिक्षिपेत् ।
तद्धूमं चक्षुषा पानं करोति दुःसहं नृणाम् ॥१३॥

प्रातरारभ्य संध्यान्तं करोत्येवं निरन्तरम् ।
वर्षाणां द्वादशं जातमुग्रे तपसि संस्थितः ॥१४॥

गच्छ तत्र महाराज सत्यमेतन्न संशयः ।
ज्ञानेन यन्मया दृष्टं तत्त्वं पश्य सुलोचनैः ॥१५॥

वसिष्ठवचनाद्रामः उत्थाय च तदा भृशम् ।
गुरुं प्रदक्षिणं कृत्वा नमस्कृत्य विसर्जितम् ॥१६॥

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9 a–सींदुरस्य A. 10 d–त्तत्पुनः A. 11 b–ह्यन्तरिक्ष° A. 12 d–पारिचार्यौ A, पारिचेयौ P. 13 a–संगृह्य A; c–धूमस्य चक्षुषो पानं A, तद्रुमं (?) P. 16 d–विसर्जयेत् A.

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8. To the southern sidc of the mountain stands (the city of) नन्दिवर्धन. तपंगिरि stands in between विन्ध्य and this city

9. भैरव stands on the beautiful peak of सिन्दूर on the south, (and) to the south of भैरव (just) nearby, O spotless (king),

10. a शूद्र, (who is) a local land-holder, is performing penance. His austerities are of the highest order; No body can beat him.

11. He is hanging himself (there) in the sky with feet upwards and head down; there is a quadrangular (fire-)place below his upper body girded (on all sides);

12. there is a deep circle full of smoke and flames (about) the measure of a human being. His two wives नरी and नारी were attending upon him.

13. He holds leaves of wood-apple (in his hands and) offers it in the fire-place. He (as it were subsists on) drinking them with his eyes (only), which is hard for (ordinary) men.

14, (Every day) he is acting upon this (course) continuously from day-break to evening-dusk. Twelve years have elapsed, (and) he is (still) amidst his severe penance.

15. Emperor! Go there. This is true; no doubt (about it). What I saw with my mental eye, you (can) see its reality with (your physical) eyes."

16. On instructions from वसिष्ठ, राम rose instantly, circumambulated his preceptor (वसिष्ठ), (and) with an obeisance left him.

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शत्रुघ्नभरताभ्यां च निवेद्य विषयं पुरम् ।
दुर्गंदुर्गाटवीकोशं गजवाजिपदादिकम् ॥१७॥

विज्ञाप्य जननीं पृष्ट्वा यास्यामि द्विजकारणात् ।
मामनुज्ञायतामम्ब पुनरागमनाय तु ॥१८॥

आगच्छामि न संदेहस्तव पादान्तिकं प्रति ।
राघवस्य वचः श्रुत्वा कौसल्या वाक्यमब्रवीत् ॥१९॥

शीघ्रमेहि नरव्याघ्र जित्वाऽरिं मम संनिधिम् ।
लब्ध्वाऽनुज्ञां ततो रामो भरतं प्रत्युवाच सः ॥२०॥

विमानं पुष्पकं वीर आनयस्व समर्चितम् ।
तच्छ्रुत्वा भरतस्तूर्णं समानीय समीपतः ॥२१॥

गन्धपुष्पादिनैवेद्यैरर्चयित्वा यथाविधि ।
समासीनं विमानं तं कामदं कामरूपिणम् ॥२२॥

आरुरोह नृपस्तत्र सीतया सह भार्यया ।
हनुमन्तं पुरः स्थाप्य लक्ष्मणेन सहायवान् ॥२३॥

तूणीरावक्षयौ गृह्णन् सधनुः खड्गमुद्गरौ ।
मनसा चिन्तितं स्थानं विमानेनाऽभ्ययात् क्षणात् ॥२४॥

ददृशुस्ते महास्थानं कामदं सर्वदहिनाम् ।
देवानां दानवानां च मर्त्यानां पापनाशनम् ॥२५॥

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18 a-पृछद् A; d-पुनरागमनं प्रति A. 19 d-कौसल्या A. 20 b-जित्वारीं (=जित्वाऽरीन्?) A. 22 b-यथाविधिः A; c-समानीतं A, तु for तं A; d-कामगं कामरूपकं A. 23 b-भायया सह A; c-पुरस्कृत्य A. 24 a-गृह्य A; d-अभ्यगात् A.

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17. (He then) named the eountry to भरत and शत्रुघ्न in extenso—cities, forts, dense forests, treasures, elephants, cavalry, infantry etc.

18. Having informed (them he) told his mother (Queen): "I am going on business of a Brahmin, Mother! (Please) allow me (to go, accomplish the task and) come back.

19. Doubtless I shall return to the feet of my (mother)'" Listening to the speech of राम, कौसल्या said:

20. My brave (son)! Vanquish the enemy and come to me in short time." Taking (her) permission, राम (then) spoke again to भरत:

21. "Valiant (brother)! Fetch (me) the पुष्पक aeroplane with due honour." भरत immediately complied with this. (He) brought the (aerial car) nearby,

22. (and) offered due worship with sandal-paste, flowers, food (etc) to the fortune-giving plane lying before him, which could assume (any) desired form.

23. The King and Queen सीता boarded on it and assigned हनुमान् to the front seat and लक्ष्मण to his (own) side.

24. He took (with him) arrows and inexhaustible quiver as also sword and मुद्गर. (Thuse quipped) he flew for the desired place in no time.

25. They (shortly) had in view the great place, which yields the desired objects to all animates, destroys sins of (not only) human beings and demons (but also of) gods.

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आनन्ददायकं रम्यं सर्वानन्दमयं गिरिम् ।
ते निरस्तश्रमा जाताः संप्राप्ताश्च तपंगिरिम् ॥२६॥

मृगचाषभरद्वाजकपोताः काकपिङ्गलाः ।
यान्ति प्रदक्षिणं तेषां तथाऽन्ये शकुना वराः ॥२७॥

योजनायतमुच्छ्रायं कपाटैर्विषमो गिरिः ।
सिंहयूथैर्महानागैर्महाव्याघ्रैर्महागजैः ॥२८॥

ऋक्षैर्वानरयूथैश्च भल्लूकैर्जम्बुकैरपि ।
वक्रदंष्ट्रैर्वराहैश्च करहीनैर्यथा द्विपैः ॥२९॥

मृगशावैश्च शार्दूलैः शरभैश्चपलग्रहैः ।
अरण्यमहिषैर्मत्तैर्गोभिश्च मुनिधेनुभिः ॥३०॥

आशीविषैर्महासर्पैरुरुभिः शशभिर्बहु ।
श्वापदैर्बहुभिस्तत्र ज्वालावक्रमहाशिखैः ॥३१॥

उलूकैः सरवैर्गृध्रैः सारसैः पुरकोकिलैः ।
मयूरनर्तनै रम्यं पारावशुककूजितैः ॥३२॥

अनेकपक्षिभिर्युक्तं मुक्तं नैवास्ति कुत्रचित् ।
ध्यानयुक्तैर्महासिद्धैर्ददृशुस्ते तपंगिरिम् ॥३३॥

ऋषिसंघैः समाकीर्णं नानाश्रमसमाकुलम् ।
वेदाध्ययनसंयुक्तैरग्निहोत्रपरायणैः ॥३४॥

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27 c-तस्य P; d-अन्यैश्च शकुनैर्वरैः A. 28 a-योजनायत° A. 29 a-ऋक्ष° A; b-युतः (for अपि) P; cd-वक्रदंष्ट्रा वराहाश्च करहीना यथा द्विपाः A. 30 cd-मत्तैर्गंगिय A. 31 d-ज्वालावक्त्रा माहाशिखा A. 32 c-°नर्त्तनं A; d-पारावछुककूजितं A. 33 d-तं for ते P. 34 c-°संयुक्ता A; d-°परायणाः A

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26. That delightful and charming mountain (is as it were) composed of all joy. When they arrived at तपंगिरि, (they felt) their exhaustion was gone.

27. Dear, jays, skylark, pigeons, crows and ichneumons–these flew placing them to their right and there were other good omens also.

28. The mountain is one योजन in length, high, and uneven with valleys; (it gives shelter to) legions of lions, huge serpants, deadly tigers, fierce elephants,

29. flocks of apes and monkeys, bears, jackals, boars with slanting tusks, and trunkless elephants,

30. fawns, tigers, quickly grasping शरभ, forest buffaloes, domesticated cattle, sacrifrcial cows,

31. large deadly serpants, dear, and numerous rabbits, many animals with big upper portions like crooked flames (of fire),

32. owls, bees, eagles cranes (and) country cuckoos, (A plac•) charming with dancing peacocks, and singing pigeons and parrots,

33. filled with different (varieties of) birds, (occupied by) great *siddhas* under समाधि, (and completely) free(from drudgery of city-life) is not (to be found) anywhere else.) [Our heroes] saw तपंगिरि (of this description)

34. occupied by (busy) groups of sages, and crowded with various hermitages. (The sages) were (well-)equipped with Vedic studies, and devoted sacrificers.

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तपस्तपन्ति सर्वेऽपि यद्यद्येनाधिनिष्ठितम् ।
एकपादे स्थिताः केचित् केचिदादित्यसंमुखाः ।।३५।।

वायुभक्षास्तथा केचित् केचिन्मासोपवासिनः ।
शुष्कपर्णाशनाः केचित् केचिन् मूलफलाशनाः ।।३६।।

शाकाहाररताश्चाऽन्ये केचित् तक्राशनाः परे ।
त्वङ्मात्रभक्षणाश्चान्ये पयोहारास्तथा परे ।।३७।।

मधुपुष्परताः केचित् पञ्चरात्रमतः परे ।
एकरात्रोपवासाश्चाऽन्ये रुद्ररता द्विजाः ।।३८।।

चान्द्रायणपराः केचिदन्ये व्रतपरायणाः ।
प्रणवे च रताः केचित् केचिद्रुद्रपरा द्विजाः।।३९।।

पावमानजपाः केचित् केचिच्छक्तिजपे स्थिताः ।
मृत्युंजयजपाः केचिदघोरजापकाः परे ।।४०।।

गायत्रीं रुद्रगायत्रीं पापभीता जपन्ति ते ।
अनेकानेकशो वीक्ष्य राघवो विस्मितोऽभवत् ।।४१।।

बभाषे लक्ष्मणं सोऽथ क्वचिद् दृष्टस्त्वयाऽनघ ।
एवंगुणैः समायुक्तो गिरी रम्यः सुमित्रज ।।४२।।

चित्रकूटादिलङ्घ्कान्तं भ्रान्तं तु बहुविस्तरम् ।
न श्रुतं न मया दृष्टमिष्टं सर्वंजनस्य वै ।।४३।।

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35 c–एकपाद॰ A. d–सन्मुखाः P. 36 c–शुष्कपर्णासिनाः A; d–॰फलासिनः A. 37 a–॰परा॰ for ॰रता॰ A; b-त्वन्ये कर्मासिनो द्विजाः A. 38 a–पुष्पमधु॰ P; b–॰मृतः परं A; d-कृछ्रता A. 39 a–कश्छा (=कश्चित or केचित्) A; c–प्रणवार्कर्त्तनः A. 40 b–शक्तिजपे P (cf. d); d–अघोरं जापकाः A. 42 b–दृष्टाः P. 43 b–भ्रामितं A; d–सर्वंजनेऽस्य P.

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35. All those were performing penance according to their own notions. Some (of them) were standing on one foot only, while others only kept facing the sun.

36. Some were subsisting on air only, others kept fasts for months ; some took to eating dry leaves only, or roots and fruits.

37. Some stuck to vegetarian diet only, while a few lived only on butter-milk; some ate barks (or rinds) alone, and some lived on milk alone.

38. Some preferred flowery honey. Still others kept fasts, (say) for five nights or (may be) one night only. Some Brahmins worshipped रुद्र.

39. Some took up the vow of चान्द्रायण, others (also) engaged in (this or that) vow. Some Brahmins were (uttering) ओंकार; some recited रुद्रसूक्त.

40 Some were chanting पवमानसूक्त; some (others) kept muttering (in the name of) शक्ति; some repeated मृत्युंजय and some (others) Tantric formulae.

41. They were reciting गायत्री and रुद्रगायत्री (also) for fear of (committing) sin. राम saw a considerable number (of such people) and was astonished.

42. राम expressed to लक्ष्मण, "Have you seen (such wonders ever before) ? My faultless लक्ष्मण ! How charming is this mountain endowed with such (fine) surrounding !

43. We have wandered extensively from चित्रकूट to लङ्का, (but at least) I have not seen or heard (something like this) lovable to (one and) all.

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अद्वेष्यमद्वयं रम्यं पवित्रं पापनाशनम् ।
उपाधिभेदरहिताः सर्वे शान्तिपरायणाः ॥४४॥

परस्पराविरोधेनैकत्र समधिष्ठिताः ।
कस्माद्राज्यं कुतः सौख्यं यावदेतन्न दृश्यते ॥४५॥

दृष्ट्वैव नानुमोदेत तत्परं कोऽपि मूढधीः ।
एवमुक्त्वा वरारोहे सव्यं कृत्वा तपंगिरिम् ॥४६॥

प्राप्तस्तत्र महाभागो यत्राऽऽस्ते गुप्तभैरवः ।
तं नत्वा दक्षिणे कृत्वा गुप्तां कृत्वा तनूं ततः ॥४७॥

प्रेषितस्तत्र वीरोऽसौ पश्य शूद्रं तपःस्थितम् ।
प्रस्थापितस्ततो वीरो वायुपुत्रो महाबलः ॥४८॥

उत्पत्य च ततः शाखामारुह्य कपिकुञ्जरः ।
तदूर्ध्वं गन्तुमारब्धो बली त्रिविषमं महत् ॥४९॥

अगम्यं पक्षिजातीनां गगने पततां ध्रुवम् ।
वायुपुत्रो गतः शीघ्रं दृष्ट्वा तं तपसि स्थितम् ॥५०॥

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45 ab-°विरोधाये येकत्र A; d-यावदेव न A. 46 a-दृष्टीवं नानुराज्येत A; b-तत्परः कापि A. 47 a-माहाभागे A; d-तनूं P. 48 a-तोषित(:) A. 49 b-कपिपुंगवः A. d-वल्लीभि (for बली त्रि:) A. 50 a-अगम्य° A.

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44. (This place is) beyond distike, unique, charming, sacred, apt to removing sin. All (of them here) are peace-lovers, far away from distinctions of adjuncts-

45. (and) have come together at one place leaving mutual contradictions- What is kingdom for ? (or) will there be any joy, as long as this (mountain) is not seen ?

46. Is there any dull-witted person (than the one who) will not joyously respond at (its first) sight ?"

My beauty ! So saying, after circumambulation of तपंगिरि,

47. he arrived where hidden भैरव stands. He (then) bowed before him, circumambulated, made his body invisible,

48. and sent the hero with the order 'Search out the शूद्र engaged in panance'. The heroic (हनुमान्) son of Air, was sent.

49. The वानर chief flew and sat on a boulder of a tree. Afterwards the hero thrice tried to go away with great difficulty.

50. (The place was) surely unapproachable to birds flying in the sky. हनुमान् (however) went (there) hastily (and) saw him engaged in penance,

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ऊर्ध्वपादमधःशीर्षं पिबन्तं धूम्रमक्षिभिः ।
तं दृष्ट्वा संनिवर्त्याऽथ गत्वा रामसमीपतः ॥५१॥

वसिष्ठेन यथा प्रोक्तं तत् तथा नाऽन्यथा विभो ।
अक्षिभ्यां पिबते धूम्रं मूर्ध्नि पादावधः शिरः ॥५२॥

इति श्रीपद्मपुराणे सिन्दूरगिरिमाहात्म्ये त्रयोदशोऽध्यायः ॥

———

51 b–पिबतं A. c–संनिवर्त्तित्वा A. 52 तथ्यं तं (=तत्) नान्यथा विभो A, तत्तथोवाच वै विभो P; d–उर्ध्वपादमधःसिरं A. Colophon–सिन्दुरागिरि° P.

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51. with feet upwards and head down, taking in the smoke with eyes. (As soon as हनुमान्) sow him, he returned and came near राम,

52. to say, "Sir ! Whatever was described by वसिष्ठ is verified (by me). He drinks smoke with eyes, (and poses himself) feet above and head down."

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XIV

ईश्वर उवाच ।

हनुमद्वचनं श्रुत्वोत्थाय रघुनन्दनः ।
उवाच लक्ष्मणं तत्र तिष्ठ त्वं सह सीतया ॥ १ ॥

केनोपायेन गन्तव्यं हनुमन् वद निश्चितम् ।
राघवस्य वचः श्रुत्वा हनुमान् वाक्यमब्रवीत् ॥ २ ॥

आरोहय मम स्कन्धं तस्य नेष्यामि संनिधिम् ।
खड्गमादाय चाऽऽरुह्य स्कन्धांशे च नृपोत्तम ॥ ३ ॥

तत्र प्राप्तो महाबाहुरुत्तीर्य भुवि संस्थितः ।
दृष्ट्वा तपन्तं तं शूद्रं वाक्यमूचे रघूत्तमः ॥ ४ ॥

वर्णभ्रष्ट महापाप तपः संहर संहर ।
तां श्रुत्वा निष्ठुरां वाणीमात्मानं मोक्षितुं बलात् ॥ ५ ॥

लोहदण्डं समादाय तिष्ठ तिष्ठेति चाऽब्रवीत् ।
सरोषो धावमानोऽसावागतः संमुखस्तदा ॥ ६ ॥

पुरुषं तं वदन्नेवमन्यशक्त्या हतः कपिः ।
इदानीं रक्षयाऽऽत्मानमिदमुक्त्वा नराधिप ॥ ७ ॥

A omits ईश्वर उवाच. 1 b-रघुनायकः A. 3 a-आरोहयं (=आरोहयन्) ? A; d-नृपोत्तमः ? A. 4 a-महाबाहु (=महाबाहो) A; c-तपं ततः A.

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XIV

1. Having listened to the speech of हनुमान्, राम rose (from his seat) and asked लक्ष्मण to wait there with सीता.

2. [He also asked] हनुमान् to specify the means to reach (the place). Attending on the instructions of राम, हनुमान् spoke as follows:

3. "(Please) take your seats on my shoulders, (and) I shall carry you near (the pleace)." King (राम) took his sword and chimbed upon portion of his shoulder.

4. Arriving at the place, (our) hero made a landing there and stood (for a while). Seeing that a शूद्र was engaged in penance, राम said to him:

5. "O great criminal! transgressor of (your own) class-duties! Immediately refrain from your penance."

(He) listened to these contumelious words (and) made a desperate effort to save himself.

6. He caught hold of an iron club, and ran angrily to encounter him face-to-face with the words 'stop, (please) stop'.

7. Similarly हनुमान् geve out (loud) cries, but was defeated by the force of the other. King (राम said) 'Now protect yourself'; so saying,

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आगतो धावमानोऽसौ भ्राम्यमाणः स मुद्गरम् ।
ततो महासिना कायाच्छिरश्छित्वा निपातितः ॥ ८ ॥

शूद्रेण पूर्ववृत्तान्तं स्मृतं च सुरनन्दिनि ।
शिरसा त्रुटितेनाऽऽह राम रामेति राघव ॥ ९ ॥

शरण्योऽस्मि शरणोऽस्मि राम राम रघूत्तम ।
परुषं यन्मया चोक्तमज्ञानेन जगत्पते ॥१०॥

क्षमस्व भो महाकाल कालरावणसूदन ।
कुम्भकर्णभुजादण्डखण्डखण्डितलाञ्छन ॥११॥

रावणपादपोन्मूल्य सशाखपल्लवस्त्वया ।
दग्धो भस्मीकृतो नूनं त्यक्त्वा मूलबिभीषणम् ॥१२॥

क्षमस्व मैथिलीकान्त क्षमस्व रघुनायक ।
क्षमस्व कौशिकानन्द क्षमस्व ताटकान्तक ॥१३॥

क्षमस्व पादसंपर्केणाऽहल्याशापमोचक ।
विश्वामित्राभयं दत्वा क्षमस्व यज्ञरक्षक ॥१४॥

त्रैयम्बकं धनुर्भङ्क्त्वा त्वया राम द्विधाकृतम् ।
आक्षिप्तं स्वर्गपातालं सीता लब्धा पराक्रमात् ॥१५॥

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8. he ran to his place brandishing his मुद्गर, and cutting his head asunder with his large sword, knocked him down (to the earth.)

9. Goddess ! (Now) the शूद्र remembered (all) the history of (his own) prior life, and words 'राम राम' came out of his mouth (which was being) cut down.

[शूद्र said :]

10. "O राम ! The best of रघु dynasty ! I am yielding (to you) for protection. O Lord of the worlds ! Whatever rough words I spoke in ignorance,

11. may (kindly) be forgiven. You are the Great Time. You have controlled the demon Time. You had the credit for breaking into pieces the strong arms of कुम्भकर्ण.

12. You have uprooted the रावण tree with branches and foliage, indeed brurnt it down leaving (only) the बिभीषण root.

13. Lover of मैथिली ! Forgive me. Leader of रघु (dynasty) ! Pleace excuse. Joy of विश्वामित्र ! I beg pardon. Destroyer of (demoness) ताटका! Exculpate me.

14. Reliever of अहल्या from curse by (mere) touch of (your) fect ! Overlook (my faults). Defender of sacrificial (religion) through protection to विश्वामित्र ! Release (me from sufferance),

15. राम ! You broke the bow of शिव into two (and later after a frantic) search in heaven and hell, brought back (your) सीता with valour.

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कोदण्डभङ्गतः शब्दं श्रुत्वाऽग्रधावमानकरपरशुभ्राम्यमाण-
प्रलयानलवत् लीलाजितपरशुराम क्षमस्व श्रीरामचन्द्र
स्वगृहान्निर्गतो नृपो दशरथः ॥१६॥

दुर्गदुर्गाटवीसमस्तदेशकोशभाण्डारगोरथवाजिदन्तिपादात्यमात्य-
प्रधानपुरोहितच्छत्रवस्त्रचातुर्वर्णालंकृतायोध्यां त्यक्त्वा तृणवत्
पट्टाभिषेकसमयेऽपि पितुराज्ञया पुरं त्यक्त्वा वनवासं पुरस्कृत्य
जानकीलक्ष्मणसहितो गतोऽसि जानकीश क्षमस्व मां श्रीरामचन्द्र॥१७॥

आगतः काकरूपेण पापात्मा कृतपापधीः ।
हत्वा नेत्रे तृणाग्रेण कृतः काणः क्षमस्व माम् ॥१८॥

तूणीरावक्षयौ लब्ध्वा चापं नक्तंचरापहम् ।
ऋषीणामभयं दत्वा जगामाथ क्षमस्व माम् ॥१९॥

राक्षसी नासिकां छित्वा विपरीता विडम्बिता ।
गता सा रावणोपान्ते सीताराम क्षमस्व माम् ॥२०॥

दृष्ट्वा शूर्पणखां वीरै रावणाद्यैर्विडम्बिता ।
रामाभिसंनिधिं प्राप्ताऽऽश्वस्ता सा क्षमस्व माम् ॥२१॥

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16. Hearing the sound of the breaking of bow, परशुराम came running (towards you) brandishing the axe in his hand, like deluge fire, but you defeated him easily ! Lord राम ! Excuse me. King दशरथ left his home (in your absence).

17. You (exclusively) own treasury and wealth of all countries (including) forts, and untraversable forests. अयोध्या (your capital) was embellished with people belonging to all the four classes, (with nice) clothing, parosol, (revered) preceptors, noblemen, ministers, foot–soldiers, elephant-riders, horse-men, charioteers, (and) cattle, (but you) renounced it like grass, (and) at the behest of father left the capital even at the (highest) moment of coronation to undertake forest-life and (unhesitatingly) went down with सीता and लक्ष्मण. Lord of सीता ! Illustrious रामचन्द्र ! Pardon me.

18. The evil-minded came in the form of a crow with foul intentions, (but) you injured his eyes with the tip of grass (and) made him squint–eyed. Pardon me.

19. Getting (two) inexhaustible quivers (and) bow, you destroyed the night-walkers, and toured for assuring safety to sages. Pardon me !

20. You cut off the nose of the demoness making her fieree (and look) ridiculed; she (then) approached रावण. Spouse of सीता ! Pardon me !

21 Seeing शूर्पणखा, the heroic रावण and others ridiculed her. You consoled her when she came over to you (for conciliation). Pardon me !

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ततो द्वन्द्वमभूद् रुद्रं जटायुरावणाख्ययोः ।
स्वकरेण च यो दग्धं कृत्वा मोक्षं क्षमस्व माम् ॥२२॥

अनेन वायुपुत्रेण पम्पातीरे स्वदर्शनम् ।
कृत्वा राक्षसः सुप्रीतो पुष्पमूले क्षमस्व माम् ॥२३॥

संदर्शनं कृतं तेन सुग्रीवेण त्वया सह ।
सर्वं निवेद्य चाऽऽत्मीयं वालिना यत् कृतं मम ॥२४॥

वालिना तत्र निक्षिप्तं दुन्दुभेस्तु कलेवरम् ।
पादाङ्गुष्ठानभागेन दूरे क्षिप्तं क्षमस्व माम् ॥२५॥

सप्त तालांस्ततश्छित्वा शरेणैकेन लीलया ।
यौवराज्ये प्रतिष्ठाप्य सुग्रीवं हेमपिङ्गलम् ॥२६॥

तेन सार्धं ततो गत्वा सिन्धुतीरं क्षमस्व माम् ।
अयोध्यावासिने तुभ्यं न मेने सरितां पतिः ॥२७॥

कोपेन तु त्वया क्षिप्तः समुद्रेऽग्निशरः क्षमः ।
उपायः कथितस्तेन सेतुं कर्तुं क्षमस्व माम् ॥२८॥

आज्ञप्ता यूथपाः पूर्वं संपातिश्चापि पृष्ठतः ।
हनुमानागतो लङ्कां दृष्ट्वा सीतां क्षमस्व माम् ॥२९॥

योद्धुकामाः प्लवङ्गास्ते उत्तीर्य सह सागरे ।
त्वयाऽऽज्ञप्तोऽङ्गदो वीरो रावणाग्रे सुनीतिवान् ॥३०॥

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22. Then a fierce duel took place between जटायु and रावण, (रावण) consigned (जटायु) to fire (and consequently led him) to salvation. Pardon me!

23. This son of Air (हनुमान्) appeared himself on the banks of पम्पा, and pleased the राक्षस with flowers and roots. Pardon me!

24. Along with you, सुग्रीव presented himself, (and) told everything about his own (history) and the deeds of वालि.

25 वालि placed there the body of दुन्दुभि, (and) threw it away with the toe of his foot. Pardon me!

26. Being the sole protector (of all), you cut down seven palm trees gently, installed the golden-tawny (prince) सुग्रीव as heir-apparent,

27. (and) accompanied him to sea-shore. Excuse me!
The ocean, lord of rivers, would not take notice of you, a resident of अयोध्या.

28. You then ragingly discharged a suitable fiery bow in the direction of the ocean, (after which the ocean) suggested an expedint viz to construct a bridge. Excuse me!

29. The troopers were ordered to start first, with संपाति as rear-guard; हनुमान् arrived at लङ्का (and was successful in) locating सीता. Excuse me!

30. The bellicose monkeys crossed the ocean together. You commanded अङ्गद, a hero and a good statesman, (even) in the presencc of रावण.

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न मेने तं दशग्रीवो युद्धाय कृतनिश्चयः ।
युद्धायाऽथ गता देव सुग्रीवादिकपीश्वराः ॥३१॥

वानराश्चित्रकूटान्तादागत्य सरितां पतिम् ।
उत्तितीर्षुस्ततो लङ्कां दग्धां हनुमता तदा ॥३२॥

लक्ष्मणेन तव भ्रात्रा हतः शत्रुर्जितो ध्रुवम् ।
जितारिः सर्वदा धीरो गम्भीरो मन्त्रवित् क्षमः ॥३३॥

अजितो देवदुर्धर्षो दुःसहो देवदुर्जयः ।
कुम्भकर्णे हते युद्धे राक्षसैर्बहुभिः सह ॥३४॥

पञ्चाशदर्बुदैः सार्धं युध्यमानो महारणे ।
त्वया निपातितो भूमौ दशग्रीवः क्षमस्व माम् ॥३५॥

श्रीराम उवाच ।

अलं वचोभिः शूद्र त्वमिच्छसे जीवितुं यदि ।
ददामि ते न संदेहो जीवितं तपसा विना ॥३६॥

शूद्र उवाच ।

देवासुरमनुष्याणां सिद्धगन्धर्वरक्षसाम् ।
स्वेदजोद्भिदजश्चैवाऽण्डजो जारजादिषु ॥३७॥

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31. रावण (however) did not give any heed to the (move), determined as he was for a fight. So then, O lord, सुग्रीव and other monkey-chiefs came (together) for a war.

32. Monkeys came (in fact even) from (the northern) end (of India as far as) चित्रकूट down to the (southern) ocean हनुमान् decided to cross (the ocean and finally) consumed लङ्का in fire.

33. लक्ष्मण, your brother, struck down the enemy and clearly (came out) triumphant. (You are thus) winner of enemies, firm at all times, profound, versed in polity, competent,

34. unconquered, unassailable by gods, unbearable, unconquerable (even) by gods. When कुम्भकर्ण was killed in battle along with many demons,

35. You knocked down रावण fighting in the fierce battle with fifty hundred millions (of demons). Pardon me !"

The Illustrious राम said:

36. "O शूद्र ! Enough of this wordy ocean. If you desire to live (longer), I will grant you life. (Do not entertain) any doubt (and there is) no (necessity of) penance (either."

शूद्र said:

37. "Gods, *asuras*, human beings. *siddhas*, *gandharvas*, demons, (and in fact all beings including) insects, birds-and-fish, viviparous animals (and even) vegetational sprouts,

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योगिनां समदृष्टीनामन्येषां यत् सुदुर्लभम् ।
तत्प्राप्तं भो जगन्नाथ चाऽन्ते दृष्टोऽसि राघव ।।३८।।

न विभाति सुरत्वं च मुनित्वं न विभाति वै ।
इत्थं प्राप्तं मया राजन् जीवितं किं ततोऽधिकम् ।।३९।।

अनुज्ञां देहि मे देव यास्यामि परमं पदम् ।
श्रीराम उवाच ।
यदि कश्चिद् वरो मत्तो याचयिष्यसि सुव्रत ।।४०।।

तद् ब्रूहि मे ददाम्यद्याऽदेयं नास्ति मे ध्रुवम् ।
धूम्रप उवाच ।
अहं यास्यामि कैवल्यं वरं कस्मै प्रयच्छसि ।।४१।।

यद् गत्वा न निवर्तन्ते परं ब्रह्म सनातनम् ।
श्रीराम उवाच ।
तथापि त्वं वरं ब्रूहि सर्वभावेन नाऽन्यथा ।।४२।।

यथा ते रोचते वीर परार्थं चाऽऽत्मनः प्रियम् ।
धूम्रप उवाच ।
गृह्णामि शिरसा नाथ आज्ञां ते राघव प्रभो ।।४३।।

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38. the *yogis* with impartial view (find) it extremely hard to get what is (being) attained by me, O राघव, lord of the world, (in that you) have been viewed (by me) at my last moment.

39. Being a god is no attraction (for me), nor the category of a sage any influence (in my eyes). O King! I have attained this much. Is life (something) more than that?

40. Lord! Allow me (to leave). I shall (certainly) attain to the highest place."

Lord राम said:

"You have performed (such) an excellent penance! If you would (like to) ask of me some boon,

41. then express it to me, (which) I shall grant today. Certainly there is nothing which I cannot grant."

धूम्रप said:

"I shall attain the highest state. To whom would you grant a boon?

42. (I shall attain) the highest eternal ब्रह्म, attaining which there is no return."

श्रीराम said:

"None-the-less you ask (some) boon as (you) like; (it will) not go in vain.

43. (My) hero! (Do ask) what you like for others as well as for yourself"

धूम्रप said:

"Lord राघव! I honour your order.

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वरत्रयमुदारं मे वरं यन्मनसेप्सितम् ।
श्रीराम उवाच ।
वरमेतत् प्रदास्यामि जनख्याति त्वयाऽऽत्मनः ॥४४॥

संस्थितो गुप्त एतावदधुना लोकविस्तरम् ।
शूद्र उवाच ।
न कदाचित् त्वया देव त्यक्त्वाऽयं सिन्धुराचलम् ॥४५॥

प्रलयेऽपि न गन्तव्यं गिरेरन्यत्र सुव्रत ।
देवकार्ये न गन्तव्यं न तु संत्यज्य पर्वतम् ॥४६॥

त्यक्त्वा चैतं न गन्तव्यं कलौ प्राप्ते विदूरतः ।
अधिदेवाधिभूताश्च तापा ह्याध्यात्मिकास्तथा ॥४७॥

कलौ प्राप्ते विवर्धन्ते तस्मादत्र स्थिरो भव ।
प्रभवन्ति न ते सर्वे यत्र त्वं हि स्वयं स्थितः ॥४८॥

सानुगैर्ब्राह्मणैः सार्धं मोक्षेणाऽभिनुतः प्रभो ।
याचितोऽयं वरो देव देहि त्वं प्रथमो मम ॥४९॥

श्रीराम उवाच ।
ब्राह्मणस्य च पुत्रार्थे प्रतिज्ञा या मया कृता ।
जीवन्तं बालकं दृष्ट्वा करिष्ये पारणं ततः ॥५०॥

पुनरागमनं मेऽत्र दशाहाभ्यन्तरे किल ।
त्यक्त्वाऽयोध्यां प्रतिष्ठामि अचलोऽयं यथा गिरिः ॥५१॥

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44. What appeals to (my) mind is a liberal (grant of) three boons."

Lord राम said:

"I grant you this boon that you (will get) name among people for yourself.

45. You have remained unknown till (now); you will now attain wide popularity."

शूद्र said:

"Never, o God, leaving this सिन्दूर mountain,

46. should you go even (if there is) deluge. O God of excellent decision! You should not go elsewhere leaving this mountaiu (even) for assistance to gods (in difficulty).

47. (Please) do not go far away from this place. कलि age is in progress, and all ailments, whether physical, psychical or spiritual,

48. grow during कलि. Therefore, (I pray) you settle down here (only). None of them prevails where you reside personally.

49. Lord! (You have been) praised intensively by Brahmins and their followers for salvation. (I now) ask this boon. God! (Please) grant to me this first boon."

Lord राम said:

50. "I have given assurance for the son of a Brahmin; so I will break my fast (only) after I see that child revived.

51. I shall return here within ten days. I shall leave अयोध्या, and settle (here), as fixed as this mountain.

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पुनर्ब्रूहि वरं चाऽन्यं द्वितीयं चात्मनः प्रियम् ।

धूम्रप उवाच ।

त्वत्प्रसादाज्जगन्नाथ ममेदं हि कलेवरम् ।।५२।।

लिङ्गं भवतु पूज्यं स्पर्शात्तव करस्य च ।
शूद्रस्य वचनाद्रामः स्पृष्ट्वा तं धूम्रपं शिवम् ।।५३।।

स्पर्शेनैव तदा देहो मेखला चाऽभवत्तदा ।
शिरो लिङ्गं महज्जातं विख्यातं भुवनत्रये ।।५४।।

शिलोपरि च तं लिङ्गं निधाय रघुराट् स्वयम् ।
ऊचे लिङ्गं ततो वाक्यं श्रूयतां रघुनायक ।।५५।।

दातुं शक्नोम्यहं नाथ अणिमाद्यर्थशक्तयः ।
त्वत्प्रसादाद् वरो लब्धो द्वितीयोऽयं रघूत्तम ।।५६।।

श्रीराम उवाच ।

यं यं कामयते त्वत्तः साधकस्ते महाशिव ।
तत्तथा सत्य मे वाक्यं नाऽन्यथा प्रलये गते ।।५७।।

धूम्रप उवाच ।

तिष्ठसे भो जगन्नाथ सिन्दूरे निश्चलो यदा ।
तदा लोकस्य यात्रा वै भविष्यति दिने दिने ।।५८।।

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52. Now ask another boon, a second one to your liking."

धूम्रप said:

"Lord of worlds! By your grace, this my body

53. should take the form of a लिङ्ग as a result of a touch of your hand."

In response to the request of the शूद्र, राम touched that (sage) धूम्रप (identified by now with) शिव.

54. By a mere touch, his body transformed into मेखला, (and) his head became a big लिङ्ग (later) well-known in the three worlds.

55. That king of the रघु dynasty then himself placed the लिङ्ग on a stone(-slab), whereupon (that) लिङ्ग then uttered (the following) words: "Champion of the रघु (family)! (Please) listen.

56. Lord! I am able to grant the significant (yogic) powers, अणिमा and others. The best रघु! I have already received a second boon (also) by your grace."

Lord राम said:

57. "O Great शिव! Whatever an aspirant asks you (to grant), will actualise. These my words are true, (and will) not go wrong (even) if deluge comes."

धूम्रप said:

58. "Lord of the worlds! When you will settle firm on the सिन्दूर (mountain), then pilgrimage will increase day-by-day among people.

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आगमिष्यन्ति ये देवा मनुष्या ऋषयस्तथा ।
आदौ मां न हि पश्यन्ति प्रथमं चाऽऽगतास्त्वयि ॥५९॥

तेषां यात्राफलं नैव भविष्यतु तवाऽऽज्ञया ।
तृतीयोऽयं वरो देव देहि मे प्रियदर्शन ॥६०॥

श्रीराम उवाच ।

सन्तु ये याचिताः कामाः परिपूर्णाः परे हि तान् ।
परोपकरणार्थाय यत् तपश्चरितं त्वया ॥६१॥

वरं लब्ध्वा परं स्थानं गत्वा वैकुण्ठमन्दिरम् ।
यं प्राप्ता न निवर्तन्ते तद्धाम परमं ययौ ॥६२॥

रामोऽपि तमनुज्ञाप्य लक्ष्मणेन सहायवान् ।
गतो हनुमता सार्धं साकेते परया मुदा ॥६३॥

लब्धसंज्ञस्तदाक्तो वो मृतो वै पुनरुत्थितः ।
दृष्ट्वा पुत्रं समालिङ्गय मुमुदुस्तातमातरौ ॥६४॥

चक्रेऽयोध्यां महोत्साहं कौसल्या परया मुदा ।
हर्षेण निर्भरौ जातौ शत्रुघ्नभरतौ तदा ॥६५॥

इति श्रीपद्मपुराणे सिन्दूरगिरिमाहात्म्ये धूम्रपमहिमवर्णनं
नाम चतुर्दशोऽध्यायः ।

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59. Those gods, men and sages who will come (here) and will not see me first but will visit *you* first,

60. (well,) let there be no (prescribed) merit for them by your order. This is the third boon, (which,) o God of handsome form, (I request you to) grant me."

Lord राम said:

61. "Let (all) those desires asked (of me) be fruitful by all means, because you have performed penance for the benefit of others"

62. The boons granted, (धूम्रप then) went to the great place viz the वैकुण्ठ palace, and attained the highest state, attaining which one (need) not return

63 राम also allowed him (to laeve) and went to अयोध्या with great pleasure assisted by लक्ष्मण and हनुमान्.

64 The dead (child), (as if) with some sprinkling, regained consciousness and revived over again. Seeing the son (revivified) the parents were delighted to embrace him.

65. (Queen) कौसल्या ordered great celebrations in अयोध्या with high festivities, (and the two local brothers) भरत and शत्रुघ्न (also) were overwhelmed with joy.

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XV

पार्वत्युवाच ।

किं चकार ततो राजा रामस्तत्र तपंगिरौ ।
शूद्रपत्न्यौ नरीनार्यौ क्व गते ते पिनाकधृक् ॥ १ ॥

ईश्वर उवाच ।

रामं प्रदक्षिणीकृत्य विज्ञाप्य त्वरितमुभे ।
वृत्रदैत्याश्रमं राजन् यास्यामस्त्वदनुज्ञया ॥ २ ॥

श्रीराम उवाच ।

के सन्ति तत्र युवयोः पिता माताऽथवा सुतः ।
तस्य पार्श्वे न गन्तव्यं गतिं वक्ष्यामि वोऽधुना ॥ ३ ॥

नरीनार्यौ ऊचतुः ।

आश्रमो विद्यते देव उभयोर्विन्ध्यपर्वते ।
नाम वेत्रवती यस्य देवदैत्यैर्न गम्यते ॥ ४ ॥

श्रीराम उवाच ।

अगम्या या त्वया प्रोक्ता दुर्गा दुर्गोपमा शुभे ।
तत्र गत्वा क्वचिद् द्रष्टुं कथं सा विद्यतेऽनघे ॥ ५ ॥

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XV

पार्वती asked :

1. What did king राम do there on तपगिरि afterwards ? O Wielder of the पिनाक (bow)! Where did नरी and नारी, the (two) wives of (that) शूद्र, go ?

The Lord answered :

2. Both of them nimbly circumambulated राम and asked permission (with the words) "O King ! If you please, we would like to leave for the residence of demon वृत्र".

The illustrious राम asked :

3. "Who are there-your father, mother or son ? No need to go to that (demon). I shall now give directions to you for (future) course".

नरी and नारी said :

4. "Lord ! The residence of both (of us) stands there on the विन्ध्य mountain, (where flows the river) वेत्रवती, unapproachable to gods and demons."

Lord राम asked :

5. "Unapproachable, as you said, is that (river), impassable (and just) like a fortress; (One would like) to go and see it some time. O beautiful and sinless (ladies) ! How is (the surrounding) ?"

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नरीनार्यौ ऊचतुः ।

त्वयैव तत्र स्थीयेत कथं जाते दुरासदम् ।
आगतस्य मया नाथ कथं ज्ञानोपलक्षणम् ॥ ६ ॥

संकेतं देहि मे समये न ज्ञानं न भविष्यति ।
श्रीराम उवाच ।
पूरयामि महाशङ्खमरीणां हृदि दारकम् ॥ ७ ॥

श्रुत्वा शङ्खध्वनिं तत्र एहि शीघ्रं ममान्तिकम् ।
तदा तुभ्यं प्रदास्यामि परं ज्ञानस्य साधनम् ॥ ८ ॥

तदाऽगच्छत् पदं सुभ्रूर्नरो नारी कनीयसी ।
महादेव उवाच ।
प्रेषिते शूद्रपत्न्यौ स हनुमत्सहितः पुनः ॥ ९ ॥

जगाम तत्र वै तूर्णं यत्र सीता सलक्ष्मणा ।
कृतं गुप्तं स्वमात्मानं न्यस्य तत्र कलांशकम् ॥१०॥

गुप्तं रामाभिधं तेन ख्यातं सिन्दूरपर्वते ।
ददर्श पौष्करं तोयं मध्यस्थः पुरतः स्थितम् ॥११॥

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नरी and नारी said:

6. "You alone can (go and) stand there. Lord! (But) what will be the indication for knowing on our part (after your) entry to that unassailable (place) ?

7. You (please) give me (some) hint, (so that we) will know."

Lord राम said:

"I shall blow a great conch-shell, heart-rending for the enemies.

8. (When you) hear the sound of (that) conch-shell, you come there immediately to me. Then I shall grant you the effective means of (the highest) knowledge."

9. Then the lovely-browed नरी (and) the younger नारी went home.

The Great Lord continued:

The (two) wives of the शूद्र were sent (back). Now राम with हनुमान्

10. went hastily to the place where सीता and लक्ष्मण (resided); he made himself disappear after having placed there a bit of his (superhuman) powers.

11. (That place) on the सिन्दूर mountain thereby become well-known by the name गुप्तराम. (He then) visited the पुष्कर lake which lay ahead and stood (for some time) in the waters.

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तीर्थोदकं जगामाऽथ श्रद्धया च रघूत्तमः ।
उत्तीर्णास्ते विमानाधस्तुष्टा हृष्टाः परस्परम् ॥१२॥

संप्राप्य पुष्करं नीरं प्रविवेश स वानरः ।
सुगन्धं निर्मलं नीरं व्योमाकारं स पुष्करम् ॥१३॥

उपर्युपरि पश्यन्तो वेलाक्रमणदुःसहम् ।
महावायुहताः वेलाः प्लावयन्ति गिरिं शुभाः ॥१४॥

मज्जन्ति सिद्धगन्धर्वा गुहागह्वरवासिनः ।
छिन्नैः कमलकल्हारैस्तीरे चैव शुभावहे ॥१५॥

राजहंसैश्चक्रवाकैस्तथा चकोरकैर्युतम् ।
कुमुदैः कर्शिते रात्रौ आकाशमिव शोभिते ॥१६॥

भ्रमरैश्चोदितं सर्वं वनं पुष्करजं प्रिये ।
पक्षिरूपेण ते सर्वे विचरन्ति नदीनदाः ॥१७॥

तं वीक्ष्य विस्मयं प्राप्तो रघुराजः पुष्करं तदा ।
आहूय लक्ष्मणं रामः स्नानार्थं चोद्यतोऽभवत् ॥१८॥

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12. The best of the रघु (dynasty) then went (round) the holy lake with faith. They alighted from the aireal plane, pleased and rejoiced [talking] with each other.

13. हनुमान् (also) arrived at the पुष्कर lake and entered the redolent, splendent waters of the atmospheric (=celestial) पुष्कर.

14. Seeing from above the formidable action of the ripples, (they found that) the beautiful waves were being struck by the powerful winds (and) bathing the mountain.

15. The सिद्ध and गन्धर्व residents of the (nearby) caves and thickets (were) bathing at the auspicious shore, which was (shining) with developed red and white lotuses.

16. (The lake had) flamingo, goose, and partidge in (large) numbers. During nights, weakened (in effect) by the (white) water-lilies, (it) shone like the (infinite) expanse (of the sky.)

17. Darling! All the forest near the पुष्कर (was) incited by bees. (Nay, it seemed as if) all the rivers and rivulets there (were) wandering (pleasurably) under the garb of birds.

18. The king of the रघु (dynasty) was filled with admiration to see the पुष्कर. राम called लक्ष्मण and prepared himself for a bath.

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मृद्गोमयतिलैर्दर्भैर्विधियुक्तेन कर्मणा ।
स्नातौ तौ दंपती तत्र सौमित्रिर्मारुतात्मजः ॥१९॥

उत्तीर्य वाससी गृह्य परिधाय सुमध्यमे ।
आलम्ब्य मौनं यत्नेन कृत्वा माध्याह्निकीं क्रियाम् ॥२०॥

मौनं विसृज्य सुश्रोणि उपविष्टः सुखासने ।
समीपे लक्ष्मणश्चाऽग्रे मैथिली उपपश्चिमे ॥२१॥

उपासने हरिस्तत्र पुरोऽतिष्ठत् कृताञ्जलिः ।
कुर्वन्तो विविधा गोष्ठीर्विनोदेन परस्परम् ॥२२॥

तदन्तरे पृथुश्रोणि पुष्करेण कृतं तु यत् ।
धृत्वा च ब्राह्मणरूपमागत्य पुरतः स्थितः ॥२३॥

सुगन्धं पुष्पमालां वै ददौ तस्मै च पार्वति ।
प्रणम्य च यथान्यायमुवाच श्लक्ष्णया गिरा ॥२४॥

सुकोमला च निर्घोषवेदश्लोकसमश्रुतिम् ।
पुष्कर उवाच ।
यस्य पादौ क्षितिः पूर्णा गगनं नाभिरुच्यते ॥२५॥

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19. The (royal) couple, लक्ष्मण, and हनुमान् had a bath with prescribed rites using (lumps of) earth, cow-dung, sesamum and the sacred grass.

20. They came out, took their clothing, (and) wore it. Observing rigid silence, (they) performed the mid-day rites.

21. My dear ledy! He broke (the vow of) silence, and sat there in a comfortabie position; लक्ष्मण (was) nearby and सीता in front (of him) towards the west.

22. हनुमान् (also) seated (himself) facing (him) with folded hands in devotion. (They) engaged themselves in conversation touching upon a variety of topics in a light mood.

23. My dear! (See what) पुष्कर did in the meantime; (पुष्कर) assumed the form of a Brahmin and stood before (them).

24. पार्वती! (He) offered sandal and a garland of flowers to राम, and after duly making an obeissance (to him) said in a soft tone,

25. with delicate words comparable in sound to the recitation of Vedic chants.

पुष्कर said:

"The whole earth comprises (Your) feet; the expanse (of the sky) is called (Your) navel;

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दिशः श्रोत्रे प्रवर्तन्ते तिष्ठते दिवि शीर्षकम् ।
स्तुतिं चकार वेदोक्तां ब्रह्मविष्णुशिवैः कृताम् ॥२६॥

महादेव उवाच ।
ब्रह्माणं च सुखासीनं सदिक्पालैः सहाऽमरैः ।
सेन्द्राः सवासवादित्याः सिद्धविद्याधरोरगाः ॥२७॥

सप्तर्षयः पर्वताः सुभ्रु आगता ब्रह्मणोऽन्तिकम् ।
नारदस्तत्र देवेशि प्राप्तो हर्षप्रदः पितुः ॥२८॥

प्रजापतिं नमस्कृत्य प्रोवाचेदं कलिप्रियः ।
नारद उवाच ।
आगतोऽसौ महावीरो रामः सत्यधुरंधरः ॥२९॥

सिन्दूरे भूधरे ब्रह्मन् वर्तते पुष्करेऽधुना ।
नारदस्य वचः श्रुत्वोत्थाय कमलासनः ॥३०॥

आसमन्तात् सभासार्धमागतस्तं तपंगिरिम् ।
यत्र रामो महाबाहुः पुष्करे तिष्ठति स्वयम् ॥३१॥

अन्तरिक्षे स्थिताः सर्वे विमानैः स्वर्णभासुरैः ।
रामं ते ददृशुः सर्वे पुष्करेण समन्वितम् ॥३२॥

दृष्टा रामेण ते सर्वे बभाषे पुष्करं प्रति ।
श्रीराम उवाच ।
स्तुतिवादमलं ब्रह्मन् विज्ञातं तव कारणम् ॥३३॥

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26. the directions become (Your) ears; (Your) head lies in the heaven." (He) offered praise included in Vedic (hymns) composed by ब्रह्मा, विष्णु and शिव.

The Great Lord said:

27. ब्रह्मा was seated comfortably with the regents of quarters and gods; सिद्ध, and विद्याधर classes, as also serpents along with इन्द्र, and (other) gods belonging to (the clan of) इन्द्र,

28. the seven sages and mountains approached ब्रह्मा. O Goddess! नारद (also) reached the place to the (great) delight of (his) father (ब्रह्मा).

29. That quarrel-monger bowed down before the Lord of beings and spoke thus:

नारद said:

"राम, the great hero and upholder of truth, has come.

30. ब्रह्मन्! (He) at this moment is on the सिन्दूर mountain near पुष्कर (lake)."

Having heard the words of नारद, ब्रह्मा rose,

31. (and) came to that तपंगिरि along with the (whole) assembly around him, where राम, the great warrior, stood in person near पुष्कर.

32. (They) all took their positions in space in their respective aerial cars dazzling with gold. They all saw राम with पुष्कर.

33. राम (also) saw them all, (and) spoke to पुष्कर.

Lord राम said:

"ब्रह्मन्! No need of (prolix) eulogy. (I) know your purpose.

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आगतस्त्वं महाभाग येन कामेन मां प्रति ।
पुष्करोऽपि समुत्थाय रामं प्रति कृताञ्जलिः ॥३४॥

दृष्ट्वा तमब्रवीद् ब्रह्मा राघवं सह लक्ष्मणम् ।

ब्रह्मोवाच ।

द्विजोऽयं पुष्करं विद्धि द्वितीयं ज्येष्ठपुष्करम् ॥३५॥

पापभारभराक्रान्तमागतं तव संनिधिम् ।
विधूतकल्मषं जातं राम ते पुण्यदर्शनात् ॥३६॥

तवाऽङ्घ्रिपङ्कजेनेदं पवित्रं भुवनत्रयम् ।
बुद्धिपूर्वं त्वया राम पुष्करं पावनं कृतम् ॥३७॥

तीर्थभावं समुद्दिश्य स्नाता यूयं यथाविधि ।
कृतं गङ्गासमं चेदं पुराऽस्माभिर्विनिश्चितम् ॥३८॥

अस्मात् परतरं नास्ति त्रिषु लोकेषु पावनम् ।
निरस्तं स्नानमात्रेण ब्रह्महत्यादिपातकम् ॥३९॥

ईशालाख्यं पुरा नामाऽधुना पुष्करं शुभम् ।
रामतीर्थमिदानीं तु राम स्नानेन ते भवेत् ॥४०॥

कार्तिके मासि संप्राप्ते यः स्नाति विधिवन्नरः ।
प्रातरुत्थाय मासं तु रामतीर्थे दिने दिने ॥४१॥

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34. Sir, the object with which you have come to me (is understood)." पुष्कर also rose and bowed down before राम.

35. Pointing to him, ब्रह्मा spoke to राम and लक्ष्मण.

ब्रह्मा said:

"This Brahmin is (the same as) पुष्कर, as good as the Senior पुष्कर."

36. Oh राम ! Overloaded with the burden of sin, I approached you, and got rid of (all mental) dross as a result of your sight.

37. (All) the three worlds are sanctfied by your lotus-like (beautiful) feet. राम ! You have consciously purified (this) पुष्कर.

38. You (three) have had a ceremonious bath here considering it to be a holy place. We take it for granted that this has been equivalent to the Ganges.

39. Nothing in the three worlds excels this sacro-sanct place, (where) murder of a Brahmin and such other sins are removed by a mere bath.

40. ईशाल was the ancient name (of this place), (and the) recent (one viz.) पुष्कर (is also) auspicious; but now (it will also be called) रामतीर्थ after your bath here.

41. He who rising early in the morning, takes a daily bath according to the prescribed rites for a month during the कार्तिक at the रामतीर्थ,

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सुस्नातः सर्वतीर्थेषु सत्यमेवं न संशयः ।
तीर्थमेनं स सेवेत दुर्ज्ञेयं परमार्थतः ॥४२॥

द्वादशाब्दं फलं तस्य निःश्रेयसकरं परम् ।
अबुद्धया यन्महत् पापं कृतं तच्च विनश्यति ॥४३॥

अश्वमेधादिका यज्ञा इष्टास्तेन सुनिश्चितम् ।
मन्तव्यं देव मद्वाक्यं नास्तिक्यं न मयोदितम् ॥४४॥

सर्वव्रतफलं तस्य सर्वतीर्थफलं ध्रुवम् ।
सर्वदानफलं तस्य रामतीर्थावगाहनात् ॥४५॥

लोकेषु सर्वतीर्थेभ्यो वरिष्ठं वर्तते त्विदम् ।
मद्वाक्यात् सकलैर्ज्ञेयं सत्यं सत्यं न चाऽन्यथा ॥४६॥

यो विधिः कार्तिके दृष्टो विध्युक्तः स्मृतिचोदितः ।
स विधिस्तत्र कर्तव्यो वित्तशाठ्यं विना शुभे ॥४७॥

न कुर्वन्ति नरास्तत्र तेषां स्नानफलं न हि ।
न विष्णोः परतो देवो न गुरुर्ब्राह्मणात्परः ॥४८॥

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42. has duly bathed virtually at all the holy places. About this, (there can be) no doubt. One should (indeed) visit this holy place, (whose greatness is verily) hard to know fully.

43. [One who bathes here] for twelve years, the result (which) accrues to him is the highest bliss. Howsoever great sin has been perpetrated unknowingly, it vanishes completely.

44. O Lord! My statement is that (such) a person has decidedly performed the horse-sacrifice and other devotional acts) and (in this) I have not uttered blaspheme.

45. He gets the fruit of all vows, positively the merit of (bathing at) all holy places, and the good result of donating all one's belongings, by bathing at रामतीर्थ.

46. As a result of my announcement, this (place) will be known to all as the best among all holy places in the (three) worlds. This is truth, the (only) truth and cannot be false

47. Whatever the practice observed during कार्तिक, prescribed by law and directed by स्मृति, that rite has to be undergone without dishonesty as to (due payments commensurate with) one's monetary status.

48. Those who will not attend (to this matter), will of course not (be entitled to) the merit of the bath. There is no god beyond विष्णु, and no teacher greater than a Brahmin.

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रामतीर्थात् परं तीर्थं न भूतं न भविष्यति ।
माघमासे नरः स्नानं प्रयागे च निरन्तरम् ॥४९॥

रामतीर्थे सकृत् स्नानं कार्तिके नवमीतिथौ ।
कार्तिके मासि संप्राप्ते व्यतीपाते च यत्फलम् ॥५०॥

प्राच्यां सरस्वत्यां स्नात्वा रामतीर्थे ततोऽधिकम् ।
कार्तिके शुक्लपक्षे त्वेकादश्यवगाहनात् ॥५१॥

तेन दत्तं हुतं जप्तं वेदपारायणं कृतम् ।
यत्र कुर्वन्ति राजेन्द्र उत्तमे द्वादशीदिने ॥५२॥

स्नानं पिण्डप्रदानं च तुष्टाः स्युः पितरश्चिरम् ।
रेवतीं रविवारेण द्वादशी सा यदा भवेत् ॥५३॥

रामतीर्थे नरः स्नात्वा स याति परमं पदम् ।
द्वादशी सा महाराज दुर्लभा पुष्करे सदा ॥५४॥

रामतीर्थे विशेषेण ब्रह्मणो वचनं यथा ।
कुमुदेन्दुद्वादशीं च कथां वक्तुं न शक्नुमः ॥५५॥

रामतीर्थे सकृत् स्नाति परां गतिमवाप्नुयात् ।
कुमुदेन्दुद्वादशीं च ज्ञात्वा पुष्णाति यो द्विजः ॥५६॥

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49. There has not been a holy place excelling the रामतीर्थ, nor will there be. A bath (here) in the month of माघ (is equivalent to) regular baths at प्रयाग.

50. (There should at least be) one bath at रामतीर्थ on the ninth of कार्तिक. The merit (of bath on) व्यतीपात during the month of कार्तिक,

51. becomes superabundant at रामतीर्थ after a bath in the eastern सरस्वती. A dip on the eleventh of the bright fortnight of कार्तिक,

52. (and) he has (practically) donated, sacrificed, repeated (the sacred formulae), and arranged Vedic recitation. O Best of kings! If they undertake on the best twelfth day,

53. the bath as also an offering of food-balls, the manes get permanent satisfaction. If (further) the twelfth day (coincides) with the constellation रेवती and Sunday,

54. a man attains the supreme goal by bathing at रामतीर्थ. [But] such conjunction, my lord, is always hard to find at पुष्कर.

55. Especially at रामतीर्थ, we cannot describe (fully) the greatness of कुमुदेन्दुद्वादशी, as is (well) remarked by ब्रह्मा.

56. One who bathes (even) once at रामतीर्थ should get high status; (but) a Brahmin who promotes (it) with the knowledge of कुमुदेन्दुद्वादशी–

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क्षमो नारायणो वक्तुं नाऽन्यो जानाति गौरवम् ।
रेवती रविवारेण कदाचित् द्वादशी यदि ॥५७॥

सप्तजन्मार्जितं पापं नश्यते स्नानमात्रतः ।
यो भीष्मपञ्चके देवि स्नाति चेद् विधिवन्नरः ॥५८॥

त्रिसंध्यं चाऽपि तस्य स्यात् सर्वपापविनाशनम् ।
तुलावृश्चिकसंक्रान्त्यौ सकृत् स्नाति नरो ध्रुवम् ॥५९॥

विधूतकल्मषो भूत्वा वर्षस्नानफलं लभेत् ।
चतुर्दशीदिने सुभ्रु तिलामलकसर्षपैः ॥६०॥

यो स्नातौ दंपती तत्र वर्षत्रयफलं लभेत् ।
कार्तिक्यां पौर्णमास्यां वै रामतीर्थे दृढव्रतः ॥६१॥

वपनं स्नानदानं च तर्पणं पिण्डपातनम् ।
श्राद्धं मौनं च यजनं पूजनं दमनं च यत् ॥६२॥

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57. (well, only Lord) नारायण can tell (about it), none else (ever) knows (his) greatness. (Further,) if the twelfth *tithi* somehow (coincides) with the रेवती constellation and a Sunday,

58. (then the aggregate) sin collected through seven births disappears by virtue of mere bath. If a man takes a bath with due observances, my lady, on the (occasion of) the pentad sacred to भीष्म,

59. particularly at the two twilights and the noon, in his case removal of all sins follows. One who tenaciously takes a single bath on the transition of the sun through Libra and/or Scorpio,

60. shakes off his sins, and would get the merit of (observing religious) baths for a year. Lady! On the fourteenth day, using sesamum, Emblic Myrobalan, and mustard,

61. those couples who bathe there, the (same) merit would accrue commensurate with (bath for) three years (Above all,) on the full-moon day of कार्तिक at रामतीर्थ, a steadfast vow,

62. a hair-cut, a bath, a gift, an offering of water, presentation of (obsequial) cakes, a rite in honour of ancestors, (observance of) silence, a sacrifice, worship, (whatever effort at) restraint, and,

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ज्ञानं च मननं ध्यानं सत्यवाचं च मार्दवम् ।
रामतीर्थे तु तत् सर्वमक्षय्यं भवति ध्रुवम् ।
यत् कृतं पुण्यपापं च तदानन्त्याय कल्पते ॥६३॥

ईश्वर उवाच ।

एवमुक्त्वा ततो ब्रह्मा देवैः सह दिवं गतः ।
पुष्करस्य च माहात्म्यं कथितं च मयाऽद्भुतम् ॥६४॥

इति श्रीपद्मपुराणे सिन्दूरगिरिमाहात्म्ये पञ्चदशोऽध्यायः ।

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63. (practice of) knowledge, reflection, meditation, an expression of truth, and (an act of) kindness all this at रामतीर्थ becomes imperishable for all time (In short,) whatever good is done, it leads to immortality.

The Lord concluded:

64. Thus saying, ब्रह्मा then departed to the heaven along with the gods.

I have recounted to you the wonderful powers of the पुष्कर (lake).

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XVI

पार्वत्युवाच ।

किमकुर्वंत रामो वै रामतीर्थे वृषध्वज ।
स्थितिं चक्रे ततो वाऽपि सीतालक्ष्मणवानरैः ॥ १ ॥

महादेव उवाच ।

आरुह्य पुष्करं रामो जगाम स्वां पुरीं प्रति ।
निमिषार्धेन संप्राप्तो सीतावानरलक्ष्मणैः ॥ २ ॥

जीवन्तं बालकं दृष्टवा मुमुदे राघवः प्रिये ।

राम उवाच ।

कुशलं ते द्विजश्रेष्ठ बालकः कुशलस्तु च ॥ ३ ॥

उत्तीर्णोऽहं द्विजश्रेष्ठ प्रतिज्ञा यत् कृता पुरा ।
जीवितो जीवितो बालो जीवितोऽयं मुनीश्वर ॥ ४ ॥

ब्रह्मन् ब्रूहि पुनर्ब्रूहि पुनर्ब्रूहि ममाऽन्तिकम् ।
अनिन्द्योऽहमनिन्द्योऽहमनिन्द्यस्त्वमपि प्रभो ॥ ५ ॥

यन्मया वचसा चोक्तं तुभ्यं देव क्षमस्व माम् ।

द्विज उवाच ।

उत्तीर्णस्त्वं महाभाग प्रतिज्ञायास्तु रामराट् ॥ ६ ॥

स्वजन्ममन्दिरं गच्छ कुशलं ते भविष्यति ।

महादेव उवाच ।

संप्रेष्य ब्राह्मणं रामो बन्धुभिः परिवारितः ॥ ७ ॥

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XVI

पार्वती continued:

1. "My lord! What did राम do at the रामतीर्थ? Did he stay (there) along with सीता, लक्ष्मण and mankeys?"

महादेव said:

2. "राम alighted from the पुष्कर plane and went to his capital, and reached (there) hardly within a moment with सीता, लक्ष्मण and monkeys.

3. My dear! He was glad to find the child alive."

राम said:

"O Brahmin! Safety to yourself and child.

4. O Brahmin! I have accomplished the promise which I made formerly. Holy Sir! No doubt this child has been resuscitated.

5. (Now) Sir! Please declare to me that I am (as) uncensurable (as) your good self.

6. Sir! (Kindly) excuse me for whatever I may have said to you."

The Brahmin said:

"Dear Sir! Yourself, I mean King राम, has indeed accomplished the promise.

7. You (may) go to your place. May all good things be with you!"

महादेव said:

राम sent out the Brahmin, and accompanied by his brothers,

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प्रविवेश महाराजा विश्वकर्मकृतं गृहम् ।
गृहमध्ये सभायां च पौरैः सह पुरोधसा ॥८॥

वृद्धामात्यैस्तत्र रामः कुशलं कुशलं ततः ।
राघवेण प्रजाः सर्वाः कुशलेन प्रहर्षिताः ॥ ९ ॥

राघवं ते प्रणेमुस्ताः प्रजास्तानभिवाद्य च ।
पुष्पताम्बूलवाक्पण्यैस्तोषितं स्थापिते गृहे ॥१०॥

पारणं कृतवान् रामो भ्रातृभिः सह भार्यया ।
सपत्नीकैर्द्विजैः सार्धं वशिष्ठेन पुरोधसा ॥११॥

सुप्रीतमनसा रामो वशिष्ठं प्रत्युवाच वै ।
अश्वमेधमखं तात करिष्येऽहं तवाऽऽज्ञया ॥१२॥

वशिष्ठ उवाच ।

दत्ताऽनुज्ञा मया राम कुरुष्वाऽविघ्नमस्तु ते ।
लब्ध्वाऽनुज्ञां कृतो यागस्तोषितास्ते दिवौकसः ॥१३॥

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च सचराचराः ।
सुप्रीतास्तु कृतास्तेनाऽश्वमेधावसानतः ॥१४॥

तीर्थंयात्रां समुद्दिश्य गतोऽसौ सिन्दुराचलम् ।
देवप्रियाख्यविप्रेण समाहूतोऽथ तैः सह ॥१५॥

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8. the great king entered the palace constructed by विश्वकर्मा. In the palace, (he was seen) by the (royal) preceptor and (a great) many citizens at the Council Hall.

9. There, old ministers asked राम about his health and safety. The congregation greatly rejoiced to have राम (among them back) in good health.

10. They paid respects to राम, (who on his part) greeted his subjects. (People) honoured (him) in the (specially) erected pendal with flowers, betel, and eulogistic speech.

11. राम (then ceremoniously) ended his fast along with, brothers, wife, preceptor वसिष्ठ, and Brahmin couples.

12. Highly pleased in mind राम spoke to वसिष्ठ, "Sir ! I would like to undertake the horse-sacrifice with your permission."

वसिष्ठ replied :

13. "I give you permission. (You may) go ahead. Let there be no impediment for you."

Having obtained permission, (राम) performed the sacrifice. Gods were pleased

14. (All) the four classes (of the society, and in fact all) the living beings were very much pleased by him at the end of the horse-sacrifice.

15. (Then) he left for सिन्दूर mountain with the object of pilgrimage. A (certain) Brahmin by name देवप्रिय invited (him) with his party.

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स लक्ष्मणहरिभ्यां च सीतया सह भार्यया ।
तपंगिरिमनु प्राप्तो ह्यगस्तिर्यत्र तिष्ठति ॥१६॥

आगतास्ते सुराः सर्वे दृष्ट्वाऽगस्तिं प्रणम्य ते ।
स्वागतं साम्प्रतं राम सीतया लक्ष्मणेन च ॥१७॥

इत्युक्त्वा राघवं देवि मधुपर्कादिकं द्विजः ।
अगस्तिना महाभागे राघवः पूजितस्तदा ॥१८॥

संभोज्य सादरं सर्वान्नत्वा परमसात्त्विकः ।
तत्रैव च सुखासीनं रामं पप्रच्छ कुम्भजः ॥१९॥

अगस्तिरुवाच ।

आगतस्त्वं महावीर कारणं तद् वदस्व मे ।
हत्वा शत्रुं गतस्त्वं हि पुनः कुत्राऽऽगतोऽसि वै ॥२०॥

राम उवाच ।

शूद्रेण याचितोऽहं वै त्वत्र तिष्ठ नराधिप ।
तेनाऽहं सत्यवाक् बद्धः पुनः स्थातुमिहाऽऽगतः ॥२१॥

अगस्तिरुवाच ।

मदीये चासने तात तिष्ठ त्वं सत्यसंगर ।
इदानीं गन्तुकामोऽहं देवकार्यान्नृपोत्तम ॥२२॥

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16. (Afterwards) he arrived along with लक्ष्मण, हनुमत् and queen सीता, at तपंगिरि where (sage) अगस्ति was staying.

17. All those gods (also) came, (and) seeing अगस्ति, bowed (before him).

"Deserving welcome to you राम, with सीता and लक्ष्मण !"

18. Dear lady! Addressing (these words) to राम, अगस्ति offered him worship with मधुपर्क and other (customary articles).

19. That highly virtuous pitcher-born sage respect fully bowed before all (those dignitaries), fed them well, and spoke to राम, who was taking rest there only.

अगस्ति asked:

20. "My lord! Will you (kindly) tell me the object of your visit? You had departed after having killed the enemy; how is it that you have come (back) again?"

राम replied:

21. "The शूद्र solicited me with the words 'King! (please) stay here'. Given to speaking truth only, I was bound (by my assurance), (so) I (had to) come here over again for permanent stay."

अगस्ति said:

22. "Truthful Sir! (Will you please) take my seat? King! I intend to leave (this place) on some divine assignment."

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राम उवाच ।

अहमत्राऽऽगतो ब्रह्मन् नूनं यूयं प्रकोपिता: ।
आश्रमं त्यज्य विप्रेन्द्र किमर्थं गम्यते विभो ।।२३।।

अगस्तिरुवाच ।

न कदाचित्त्वया सार्धं क्रोधो मां राजते विभो ।
कथितं ते मया पूर्वं देवकार्यं मम प्रभो ।।२४।।

महादेव उवाच ।

इत्युक्त्वा स ऋषिस्तत्र चकाराऽऽनन्ददायिनीम् ।
सीतारामसमीपे तु गुहां कृत्वा च संस्थित: ।।२५।।

दंपती तत्र संस्थाप्य लक्ष्मणं पुरतो विभो ।
दृष्ट्वा स्वस्थापनां सीता व्रीडिता सा बभूव ह ।।२६।।

अत्रान्तरे महाभागे यद् वृत्तं पुष्करे तदा ।
ब्रह्मवाक्यावसाने तु जातं कौतुकमुत्तमम् ।।२७।।

दक्षिणाधिपति: कालो नियन्ता विश्वनाशक: ।
सुवेगादागत: क्रुद्ध: स्फुरद्भ्रूरूर्ध्वदृक्शिर: ।।२८।।

पाशं मुद्रां च दण्डं च निवेद्य ब्रह्मणोऽन्तिकम् ।
पतितश्चरणोपान्ते विस्मितो रक्तलोचन: ।।२९।।

यम उवाच ।

अधिकारी प्रेषयस्व त्वं यमत्वं यस्य वै प्रियम् ।
क्षमोऽहं पापिनां नाथ पुण्यानामक्षमोऽस्म्यहम् ।।३०।।

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राम said:

23. "Holy Sir! It seems you are highly displeased as I have come here. My lord! (May I know) why you are leaving this hermitage?"

अगस्ति replied:

24. "Sovereign king! There can be no displeasure on my part with you, which would behove me. I have already told you (that I have to attend to) a divine assignment."

महादेव said:

25. Having thus said, the sage constructed a pleasant cave in the vicinity for राम and सीता, and waited (upon them),

26 settling the couple there with लक्ष्मण (just) nearby. Madam, (naturally) was (overwhelmed with) blush at the prospect of her predicament.

27. (Now listen) my lady, what took place in the meanwhile at पुष्कर. At the end of the speech of ब्रह्मा, a very strange thing happened.

28. काल (=यम), the overlord of the South, controller, world-destructor, reached (there) in full speed, enraged, with trembling eye-brows, looking upwards, with raised head.

29. (He) placed (his) noose, badge, and staff near ब्रह्मा, (and) prostrated at his feet, with reddened eyes and full of astonishment.

यम submitted:

30. "(Please) send a (suitable) of officer, who likes power to control. Lord, I (certainly) have power over sinners, but am helpless before the virtuous."

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(ब्रह्मोवाच)

कुत्र तिष्ठन्ति पापिष्ठाः सुरापा ब्रह्महादयः ।
मुक्तास्ते वै महापापाद्रामतीर्थावगाहनात् ॥३१॥

को दण्डचो नारकी लोके रौरवे यश्च पच्यते ।
स्नानाद्यास्यन्ति ते सर्वे रामतीर्थे सरूपताम् ॥३२॥

नास्ति पापं सुरश्रेष्ठ रामतीर्थप्रभावतः ।
एतत् कारणमुद्दिश्य दत्ता मुद्रा मया विभो ॥३३॥

दण्डं मुद्रां गृहाण त्वमुपायं च करोम्यहम् ।
विचिन्त्य मनसोपायं येन तोयं न तिष्ठति ॥३४॥

आहूय वचनमाह दुर्धर्षं च पितामहः ।
मद्वाक्यं कुरु यत्नेन यथा शुष्यति पुष्करम् ॥३५॥

पुष्यते येन तत् कार्यं दण्डं मुद्रां गृहाण भो ।
वर्षाकाले जलं चास्तु शरद्धेमन्तपल्वलम् ॥
शैशिरादिनिदाघान्ते ऋतुत्रयं तिरोदकम् ॥३६॥

श्रुत्वैतद् वचनं तस्य सूर्यसूनुः प्रजापतेः ॥
गृहीत्वा दण्डमुद्रां च हृष्टपुष्टोऽभवत् तदा ॥३७॥

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(ब्रह्मा replied :)

31. "Where are sinners, the wine-bibbers, murderers (of Brahmins) and the like ? They have been released from (all s!ight or) great sins on account of bathing tn the रामतीर्थं.

32. Who is punishable in the hell and tortured in the dreadful worlds ? (None can be doomed now, since) all of them will be one with (Lord) राम with a plunge in the (राम-)तीर्थं.

33. No sin remains (now), o best god, due to the miraculous power of रामतीर्थ. Sir, with this end in view, I have granted the badge.

34. You may assume the staff and the bedge. I employ a remedy."

(Then) he thoght of a remedy in mind, by which water might vanish.

35. ब्रह्मा (again) called (यम) and gave a strict order : "Try to implement my order, and पुष्कर will dry up.

36. Take up the staff and badge, with which the function gets support. Let there be (abundant) water during rainy seson. and (remain) a (mere) pool in शरद् and हेमन्त. Water shall vanish during three seasons from winter to the end of summer."

37. Having listened to this explanation of ब्रह्मा, the child of the sun (i. e. यम) took the staff and badge.

He was (amply) supported and (naturally) felt satisfied.

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ततो ब्रह्मा स्वयं गत्वा रामचन्द्रस्य संनिधिम् ।
नत्वा निवेदयामास यमराजस्य कारणात् ॥३८॥

ब्रह्मोवाच ।

प्रेषयस्व महाराज पुष्करं च स्ववेश्मनि ।
निःपापो विज्वरो भूत्वा यातु यत्र हिमालयम् ॥३९॥

ब्रह्मणो वचनं श्रुत्वा राम आहूय पुष्करम् ।
उवाच सर्वकालज्ञो लोकसंस्थितिकारणात् ॥४०॥

श्रीराम उवाच ।

मया प्रस्थापितो गच्छ पुनरेहि ममाऽन्तिकम् ॥४१॥

कार्तिकीयेऽत्र कर्तव्यं त्वया तीर्थे निवासनम् ।
नाऽऽगमिष्यसि चेदत्र ममाऽऽज्ञां हन्तुमिच्छसि ॥४२॥

त्वत्तीर्थत्वं मम क्रोधाद् भातुं देवैर्न शक्यते ।
पुष्कर उवाच ।
नाऽहं सा गौतमी देव चाऽस्म्यहं तोयपूरिता ॥४३॥

मोक्षदा तु कृता गङ्गा द्वादशाब्दा त्वया प्रभो ।
यास्येऽहं निश्चितं नाथ यदीच्छसि तदात्मना ॥४४॥

नमस्कृत्य रघुं सोऽथ शिरसा चान्तरधीयत ।

ब्रह्मोवाच ।

त्वन्नामसदृशं तीर्थं यत्र यत्र च विद्यते ॥४५॥

तत्र तत्र फलं भूरि संख्या कर्तुं न शक्यते ।
त्वयाऽवगाहितं तोयं केशान्तं विश्वरूपिणा ॥४६॥

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38. Then ब्रह्मा personally approached रामचन्द्र and humbly made a statement in favour of king यम.

ब्रह्मा said:

39. "Send, o king, पुष्कर to his place; he should get rid of all his sins and febrifuged should leave for हिमालय".

40. Attentive to words of ब्रह्मा, राम addressed पुष्कर, (and) knowing all time(ly demands), ordered him for the preservation of the subjects-

Lord राम said:

41. "I send (you off), go, (but) reappear to me."

42. You are to make your residence on (this) तीर्थ during (the month of) कार्तिक. It you don't come, you will be transgressing my order.

43. (Remember, even) the gods will not be able to save your holy status from my rage."

पुष्कर said:

"O God! I am not that (river) गौतमी replete with water.

44. गङ्गा was directed by you to grant emancipation, o Lord, after twelve years. I will certainly come, (my) Master, if you so desire, (and) by all means."

45. Then bowing his head before राम, he left.

ब्रह्मा continued:

"Wherever a holy place bears your name,

46. there the result is sumptuous, (and) cannot be counted. You have entered these waters upto the hair, in your all-embracing aspect,

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अतस्तीर्थप्रभावोऽयं मया वक्तुं न शक्यते ।
न गङ्गा यमुना गोदा नर्मदा शरयूस्तथा ॥४७॥

प्राप्नुवन्तीदृशं दिव्यं प्रभावं न सरस्वती ।
भीमा वा तुङ्गभद्रा वा कावेरी मलयानिलः ॥४८॥

कपिला कापिला रौद्रा कलां नार्हन्ति षोडशीम् ।
यो नदीसंगमे स्नाति ददाति गोशतं द्विजे ॥४९॥

रामतीर्थमनुप्राप्य शतांशेन च शोभते ।
भार्गवस्याऽऽश्रमे पुण्ये नर्मदासिन्धुसंगमे ॥५०॥

मासेनैकेन यत् पुण्यं रामतीर्थे कलौ युगे ।
कर्मपाशाविपाशां च तथा वेण्यां च संगमे ॥५१॥

मासं पित्वा फलं तस्य रामतीर्थे सकृन्नरः ।
कार्तिके मासे संप्राप्ते यः स्नाति विधिवन्नरः ॥५२॥

शुद्धान्तरं भवेत्तस्य रामतीर्थे दिने दिने ।
यः स्नाति सर्वतीर्थेषु विष्णुब्रह्मकृतादिषु ॥५३॥

द्वादशाब्दफलं तस्य रामतीर्थे कलौ युगे ।
अश्वमेधादयो यज्ञाः कृतास्तेन सुनिश्चितम् ॥५४॥

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47. and hence the efficacy of this place, (which) I fall short to describe. Not (even) गङ्गा, यमुना, गोदावरी, नर्मदा, or शरयू,

48. (have) attained such divine influence, nor सरस्वती, भीमा, तुङ्गभद्रा, कावेरी, the मलय breeze,

49. कपिला, कापिला, nor रौद्रा (for that matter) compare by one-sixteenth part. One who bathes in a confluence of rivers, or donates a hundred cows to a Brahmin,

50. Having arrived at रामतीर्थ, it behoves by (just) a hundredth part. In the sacred hermitage of भार्गव on the confluence of नर्मदा and सिन्धु,

51. the merit which (one gets) after one month, (the same rasults) on रामतीर्थ during the कलि age. कर्मपाशा, विपाशा and the confluence of त्रिवेणी,

52. (well, whatever) result is obtained after bathing (there) for a month, (the same is yielded) to a man, who bathes (even) once in रामतीर्थ at the setting-in of the month of कार्तिक.

53. His mind will become purified day-by-day at रामतीर्थ. (One) who bathes in any of the holy places dedicated to विष्णु, ब्रह्मा (and others) during कृत and (such) other ages,

54. will be acquiring the fruit after (performing the baths and other rites for) twelve years, (while) at रामतीर्थ (after bathing even once during कार्तिक) in कलि age, he shall certainly be deemed to have performed (even advanced) sacrifices like अश्वमेध.

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तत्फलं लभते गौरि सत्यं सत्यं न संशयः ।
अगस्तिरुवाच ।
न कदाचित्त्वया सार्धं क्रोधो मां राजसत्तम ॥५५॥

कथितं ते मया पूर्वं देवकार्यं तवाऽग्रतः ।
ईश्वर उवाच ।
इत्युक्त्वा स ऋषिस्तत्र चकाराऽऽनन्ददायिनीम् ॥५६॥

सीतारघुसमासीनौ कृतां च संनिधौ गुहाम् ।
बन्धुवर्गं श्रीरामं स्थापिता च यशस्विनम् ॥५७॥

सममुद्रा कृता सीता व्रीडिता सा महासती ।
मातुलिङ्गं करे धृत्वेदमाह तपोनिधिः ॥५८॥

हे राम सह जानक्या अभयोऽयं भविष्यति ।
अश्वमेधः कृतो यज्ञो रामेण सहसा प्रिये ॥५९॥

कर्पूरतीर्थनामाख्यं पृष्टं तीर्थं तु कुत्र तत् ।
तमगस्तिरुवाचाऽथ नान्यल्लोकत्रये विभो ॥६०॥

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55. O गौरि ! (He) attains (such) big result; this is eminently true, without doubt.

अगस्ति continues:

"There can be no (question of) rage with you O best of kings !"

56. (As) I have already told you, (I have to attend to some) assignment (given to me) by gods."

महादेव says:

Having said so, that sage (अगस्ति) constructed there a delightful

57. cave in the vicinity, (where) सीता and राम stayed. (Thus he) established the illustrious राम along with his glorious band of followers.

58. (Though he) tried (that) the facial expression of सीता seem unaffected, that highly virtuous lady could not help a blush. That (enminent) ascetic held a fruit of citron in his hand and thus addressed:

59. "O राम ! (A sacrifice performed) with सीता shall be assuring."

Dear Lady ! राम performed a horse sacrifice (there) precipitately.

60. (The sage) was asked, "(They say, there is a) holy place called by the name कर्पूरतीर्थ; where is it ?" On this अगस्ति replied: "My lord ! Nothing like it is there in (all) the three worlds.

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कर्पूरेश्वरनामाख्यं न भूतं न भविष्यति ।
तत्र गत्वाऽथ रामो वै स्नानार्थमृषिभिः सह ॥६१॥

स्नानं कृत्वा च विधिवत्ततो माध्याह्निकीं क्रियाम् ।
ऋषिभिः सहितो राम आगतोऽयं गिरिं प्रति ॥६२॥

रामाग्रे लक्ष्मणं स्थाप्य तदग्रे हरिपुंगवम् ।
संनिधौ विस्मिता तत्र समधातुमयी शुभा ॥६३॥

ततस्थानात् कुम्भजो यातो दक्षिणाशां तदा प्रिये ।
नरसिंहं नमस्कृत्य नित्यं तत्रैव संस्थिताः ॥६४॥

वाराहं पूर्वदिग्भागे भैरवमुत्तरे विदुः ।
ततः शक्तिर्महाचण्डी चतुःषष्टयभिधायिनी ॥६५॥

सिन्दूरे वसतस्तत्र यावत् कालः समाप्यते ।
यः कुर्यात् सर्वतीर्थेषु तत् सर्वं सिन्दुरे कलौ ॥६६॥

इत्थं ते कथितो देवि सिन्दूराख्यो महानघे ।
यः श्रुत्वा सर्वपापेभ्यो मुच्यते च ऋणत्रयात् ॥६७॥

चतुर्विधफलं प्राप्येह लोके परत्र च ।
भुक्त्वा भोगान् यथाकाममन्ते मोक्षमवाप्नुयात् ॥६८॥

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61. A तीर्थ (such as the one famous named) कर्पूरतीर्थ neither existed nor shall be anywhere else."
राम went there along with sages with the intention of bathing,

62. took a bath and then (performed religious) rites fit for mid-day as prescribed. राम (then) returned to this mountain accompanied by sages,

63. (अगस्त्य) installed (images on that spot): लक्ष्मण in front of राम, हनुमान् (the best of monkeys) before him, and that pious lady close-by cast in the same metal with an expression of admiration.

64. And अगस्त्य left that place, dearest, towards the southern direction. (राम and others) remained there only, for all time after greeting नरसिंह.

65. The Boar on the eastern side, भैरव on the north, they say. Then Prowess *par excellence* called महाचण्डी in sixty-four (forms)

66. As time elapses while residing on सिन्दूर, whatever one undergoes at all (others) holy places, (should be gone in) in its entirety on सिन्दूर in (this) कलि age.

67. O My faultless lady ! Thus have I described to you (this wonderful mountain) called सिन्दूर, listening to which (people) are relieved from all sins and (also) from the three (socio-religious) debts.

68. (He) achieves the fourfold objects (of life), enjoys (all sorts of) pleasures to his heart's content in this world as also in the heavens, and attains salvation in the end.

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इति श्रुण्वन् कथां रम्यां मनुष्यो मत्प्रसादतः ।
ददाति विपुलान् भोगान् सायुज्यपदमाप्नुयात् ।।६९।।

इति ते कथितं सर्वं तवाग्रेऽद्य नन्दिनि ।
गुप्तं प्रगटितं देवि लोकानां हितकाम्यया ।।७०।।

पठनाच्छ्रवणाद्वापि स याति परमं पदम् ।
सर्वनाशभयं तेषां नैव विद्येत शासनात् ।।७१।।

अम्बकुण्डात् परं तीर्थं रामक्षेत्रात् परं तथा ।
क्षेत्रं न विद्यते देवि भुक्तिमुक्तिप्रदं शिवम् ।।७२।।

तस्मात् तत् तत् विहायाऽन्यन् न गच्छेत् सर्वथा नरः ।।७३।।

इति श्रीपद्मपुराणे सिन्दुरागिरिमाहात्म्ये शिवपार्वतीसंवादे
तपंगिरिमाहात्म्ये क्षेत्रस्तुतौ षोडशोऽध्यायः ।।

श्रीरामचन्द्रार्पणमस्तु ।।

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69. Listening to this interesting history, a man gets through my grace abundant merriment (and) should reach union (with the ultimate reality).

70. Delightful Lady ! All this has been recounted to you today; a secret was disclosed, my fair lady, with a view to secure the good for the common man.

71. He accomplishes the highest aim (of life) by reading (it to others) or even by listening. By my order no fear of any (kind of) loss shall be there for these (people).

72. Goddess ! There does not exist a better place than अम्बकुण्ड and रामक्षेत्र, which is holy and (powerful enough) to accord indulgence and deliverance (alike).

73. Therefore a man should not go haphazardly after any other thing (coming) handy but this one.

Thus ends the sixteenth chapter on the greatness of तपंगिरि glorifying its holy spots through a dialogue between शिव and पार्वती being part of सिन्दूरगिरिमाहात्म्य in the famous पद्मपुराण.

Let it be dedicated to Lord रामचन्द्र.

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NOTES

Text-Critical, Grammatical, Exegetical & Literary.

Ch. I.

1-2. Note the informal beginning of the treatise without any invocation to the deity. Does it indicate the genuine character of this literary piece as part of the पद्मपुराण ? Or is it an attempt, knowingly or unknowingly on the part of the author, to ascribe to it an age-old authorship & thus to conceal the spuriousness of the insertion ? On all hands the interpolation is unauthenticated on documentary grounds. The author has given it all the appearance of a section from epic literature. He seems to begin his topic in the middle of the discussion of the divine couple. In consonance with literary characteristics of the epics, the language is often lax, and evinces grammatical lapses also. Note also the vagueness of reference. The author perhaps wants us to be in a constant fix, in case we try to locate this treatise in the पाद्म.

Can we take खात as a genuine reading (rather than as scribal error), on the basis of all the three known mss, and mean thereby 'a pond' ? But this signification has very little attestation, if at all. Moreover, all the other places under reference are mostly natural, being intended to be particularly sacred, and खात might mean only an artificial pond, coming

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from the root खन् (to dig up). विविधानि च and तानि च might remind to a Marathi reader a parallel expression met with in story-telling or narration. तीर्थ often signifies a holy place, not necessarily a sacred lake (as in पुष्करतीर्थ). तटाक or तडाग 'a deep tank' is distinguished from कुण्ड, which latter is much limited in expaent. निर्झर is taken here as a water-fall or cascade, but is usually means a violent rush of water (झरा in Marathi). निर्झर and कुण्ड are both springs in origin, but a कुण्ड has no flow of a निर्झर. It is difficult to distinguish between कूप and वापी. However, the context is too clear to need such nice distinctions. सर्वाणि is of course not to be taken literally.

3. कदलीवन is hard to find in ancient Indian geography. Ir seems to be somewhere west of छत्तीसगढ. The context makes it necssary to place सिन्दूरगिरि in the very centre of कदलीवन, and the word गुप्त 'hidden' suggests that this part contained thick forests. Or it might simply mean that the Lord somehow did not touch the topic, till पार्वती directly asks for its description. द्वित्रिवारं and कृत: प्रश्न: remind of parallel idioms in Marathi and Hindi, and are hard to be described as specially Sanskrit idioms. Note the inclination of ms U for accusative, and compare 17c, 20c, 23c and 29cd.

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4. The आत्मनेपद in कथयसे is rather unwarranted; after all the description (कथन) in reply is for पार्वती only, and that too on request. However, पार्वती might insist, as all ladies in similar circumstances would, that the description on the part of शंकर must also come freely and spontaneously! कथयसि would naturally be expected due to the insistence of the questioner and the apparant reluctance on the part of the addressee in giving out a hearty response. The change is obvious in view of the metrical exigency. The accompanied threat to leave the place for मातृगृह (or rather पितृगृह in this case) is typically feminine, and likewise characteristic is the response with loud laughter.

5. उद्युक्तमानस:, a dependent compound having an outside adjunct, is rather a queer term, though the drift of the narration is sufficiently clear, viz शंकर then seriously turns his attention to her and 'exerts his mind' for a detailed description. महातेजा(:), though documented, is meaningless at this place. P-reading, against all others, gives a smooth and coherent construction going well both with the preceding and following phrases. शंकर first of all tries to remove the doubts of the questioner by stating that there is no 'secret' about the place, but that the subject was 'just' avoided, not for any ulterior object in view.

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6. The author seams to persist in preserving a human touch; all the same it is documentally doubtful.

7. Does सहज carry any geological background or is it simply an 'incidental' change in expression for metrical purposes ? Was it 'just' necessary to bring in a reference to all the known mythological figures just to discard them in a rather foolish comparison ? But after all a second-rate writer rarely controls himself in such childish exaggerations.

8. Similarly puts up a trite corrolary. The expression in d to convey the 'degree' of comparison is a hackneyed phrase in पुराण literature, and the whole statement might have been deliberately put in to keep up an appearance of that literary heritage.

9 cd A religious formality to show respect is entertained possibly to give due weightage to customary law.

10 Does च really suggest a reference to गणेश or is merely to fill out the line ? c– The swearing is childish on the part of the author, a girlish characteristic (in some parts of Maharashtra).

11 मनस्विनी would be signifcant inasmuchas she made him comply with her wish.

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11. The epithet मनस्विनी is significant here, as is shown by the fulfilment of the wish of the haughty lady; cf सुमध्यमे of the very next verse or वरारोहे (19) and such others, which are a regular feature of the Sanskrit literature in general, bristling everywhere without adding to the drift of the context.

12. गुह्याद् गुह्यतरं परम् is another such stock phrase of the पुराण, which has lost its original significance and become ludicrous. Many characters in such stories describe to one another such 'secrets' and they still remain so ! तपंगिरि is the same as सिन्दूर and रामगिरि of the following verses, and alluded to as गुप्तं यत् कदलीवने 3b. The significance of these alternative names will be made clear at 14d, 28-30, and XII 45-49. कर्णं दत्वा has parallels in other languages as well.

13. The mention of highest possible results at the minimum effort is a peculiar feature of the पुराण literature. We have to take it more or less as stimulation of the reader (प्ररोचनार्था फलश्रुतिः). Such statements abound in all descriptions and detract from their denotative value. For the purposes of historical research, they can be safely set aside as 'out of consideration'.

14-18 Should we need an outright reproach of other objects in contrast to the subject on hand ? But the पुराण volumes lack in such

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judicious discrimination and for the time being keep before them the sole object of pleasing the common man at the cost of common sense! कलां नार्हन्ति षोडशीम् is a pet expression to bring out the degree of comparison. The attainment of the same result with the least effort is a device to pointedly indicate the superiority. cf 24, 27. It is clear that such mathematical statements aim at heightening the qualitative meaning.

19. लोके is explained in the gloss of the printed text as पृथिव्याम्. It is the place where the people (= human beings, लोकाः) live, and is the same as भूर्लोक of the 14 divisions of the universe. cf इह लोके where both the terms mean one and the same thing.

20. हरेर्दिने means the day sacred to Lord विष्णु, and is an expresion for the eleventh day of each fortnight, when fast is observed. Though abstract devotion is then expected with a view to attain the highest goal of human existence viz liberation, the पुराण authors cannot obviously remain content even with that goal, and hasten to add heaven also as the attainable result in the interest of the common man, as if without heaven even liberation or any degree of metaphysical attainment will remain somewhat deficient! cf 22 cd.

21. विष्णुसहस्रनामस्तोत्र is alluded to here according to the gloss of the P-text. अथवा

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राम रामेति as an easy alternative to नामसहस्रकम् is another allurement for the reader.

23. From what has gone before in this introductory portion, one would feel the high 'fever' of the writer to extol the object in view !

26. Even the never-ending lavish describer ultimately feels exhausted ! Weary and dispirited, he leaves all exertion and gives out that he can no more cope up with the calculation of the result ! Oh, the superior merit of the mountain !

29 द्विनामा is with strict reference to the present context. रामशैल is the third name of the mountain, presumably in the chronological order also. गजान्तक is also to be taken similarly, as such epithets are many times applied to more than one individnal.

30. The root भिद् has a number of shades of meaning out of which to divide, break down, transgress, change, perplex, disturb, disclose, set at variance and distinguish have relevance here.

31 cd- We get here a practical description of the place with its dimensions, to be further expanded in the subsequent chapters. योजन is a measure of distance equal to 4 कोश i. e. about 8 miles or 12 Kilometres.

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Ch. II

2. पूर्वे seems to imply relatively first position in time, taking into account the religious procedure of pilgrimage to this sacred place in addition to its signification of the eastern direction. सूर्य as the name of the river and सुर as the concerned local deity are, of course, changes in consideration of metre. Tbe actual names are a matter of guess, their medieval form being सूर.

3. In stead of having two loose sentences, one would rather prefer a change to adjectival phrase संयुत: अयं संकेत:, where the said formal 'agreement' would add to the divine quality of the place, leaving aside its normal meaning of a man-made convention.

4 मोक्षजा is the natural counterpart of मोक्षकुण्ड, just like सुरदेवी of 2b. This idea is akin to the वास्तुदेवता; but it is not clear why the author is silent about the corresponding deity in the case of the मणिकाल to the west.

5. The 'scholarly' etymology of मोक्षजा has strong contrast with the फलश्रुति !

6. By some semantical device, we may imply पुनर्द्वार as the western gate; पुनर्व्रज् meaning 'to go back' does not contextually suggest a 'retreat' but a repeated movement in reverse, which would ultimately lead us to the opposite of the main eastern direction, i. e to the west !

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8, The significance of a residence in इन्द्रलोक in not clear.

9 The lake being unnamed, the question of the presiding deity does not arise.

10. पिशाचोपहृतं is meant, but is loose due to metric exigency. Apart from the religious merit and the accompanying bait of physical and divine enjoyments, this rare फलश्रुति has immense significance for local culture. It would be worthwhile for a student of social science to investigate the width of the concept on the basis of collecting data for psychological and medical research. P-gloss remarks एकाह्निकम् एकान्तरेण दिनमात्रेण ज्वरो यस्य तम्.

13-14. यावदिन्द्राश्चतुर्दश of 8d has its parallel here in यावत् कल्पः समाप्यते. It is not clear why only two द्वार deities are meant to confer इन्द्र० and रुद्रलोक-निवास.

18. वेष्ट्य stands for वेष्टयित्वा, and is an instance of irregular aberration of ल्यप् for क्त्वा; विनिर्गमेत् = विनिर्गच्छेत्.

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III

1–2. The question put by पार्वती is one that occurs to all ordinary minds; how indeed can a mere ablution in a lake enable us to wipe out all sins, knowingly and unknowingly perpetrated by us ? The आत्मनेपद in कथयस्व is again contrary to the gramamatical injunctions.

4 परमार्थिना can be construed with मनसा or धर्मेण; in either case it would mean 'with a mind devoted to (the reflections over) the highest principle'. The translation given against the text follows the variant reading परमार्थतः, which has almost equal documentary support and purports to convey the same meaning, but the instrumental case of the preceding part 'psychologically' seems to force us to presume the accepted reading.

5. The present tense in अस्ति has somehow to be justified on the basis of similar uses in practice under certain circumstances. The ल्यप् in प्रेक्ष्य in stead of प्रेक्षित्वा is again an instance of the lax style of पुराण literature, cf also स्थाप्य in 13c.

6c–10b– The eloquent eulogy based partly on contradictory attributives and partly on alliteration glaringly carries the impression of a conscious imitation of कालिदास (See रघुवंश X. 16–32 ; कुमारसंभव II. 4–15).

7– ब्रह्मणस्त्वं पितामहः has been strangely explained in the gloss as पितामहो जनकः ब्रह्मदेवस्य.

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9- निरवद्य: has been rendered as निर्विकार: in the gloss !

10cd- The expression certainly lacks in clarity and naturalness, another Puranic trait.

13- समर्पित: is to be preferred, though without documentary support; the gloss takes proper note of this aberration.

14- सुकोपिना and such other adjectives express only passing phases or temporary changes and, in spite of the grammatical structure to the contrary, do not 'belong' to the object described.

17- उपपापकृत् verges on non-sense in the light of the expression पापोऽहम् 'I am all sin'.

18- The expected predicate for the main sentence is missing !

20. The gloss renders the line with जडत्वेन शाश्वती स्थितिर्भवतु ! This apparently would mean 'May your position continue for ever as gross matter (or as water)'. जड has of course pun as meaning insentient / dullard and water (on the basis of डलयोरभेदः). But again जडत्वं मुञ्चतु comes in conflict.

26. देवनदी may be सूर as will be clear also from the double meaning of सुरसरित् at 23.

27. The lengthening in कलीपयो: is obviously for metrical exigencies.

29. तूर्णतः is a lexical aberration for तूर्णम्, again for metrical purposes

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IV

1 b- P takes it as दिग्देवतः.

3 d- P paraphrases as प्रेतकुण्डम्.

4 a- P remarks पितॄणामृणात् मुक्तिरिष्यते चेत्.

4 ab- deficient in metrical quantity.

5 d- मुक्त्वा stands for मोचयित्वा; P explains मुक्ताः सन्तः प्रेतलोकं गच्छन्ति.

6 bd- Identity of two alternate quadrants is mss betray some lacuna.

7 b- The ball of food leads him to वैकुण्ठ.

8 a- The interpretation of P in पित्रोः सांवत्सरिकं श्राद्धम् does not go well with the literal meaning of the phrase; c- अमावास्यां = अमावास्यायाम्.

9 a- The instrumental case for time is unwarranted, as. that would mean 'by or till these days', which is definitely not intended by the author.

d- P makes it clear with पादहीनः दरिद्र. । कुटुम्बिकः यस्य कुटुम्बं विशालम्.

11 d- P interpretation उपदेश्योपदेशकौ रामपदे पिण्डदातारः पितरश्च उभौ स्वर्गतिं लभतः underlines the help of a गुरु; उपवेश्य has also contextuel support

13 d- विष्णुकुण्ड is taken by P to mean रामपद.

14 c- पितृतीर्थ = पितृकुण्ड P.

16 a- सोमपानामानः पितरः P.

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V

1. कथ्यम् is again a Puranic allowance on metrical ground.

2. कथयस्व, though a metrical license, can be compared with कथयसे of I.4a for the use of आत्मनेपद.

6 c- स्रोत as a vocalic neuter noun seems hardly attested in literature. Apte means by it 'a rapid stream', presumably on some lexical basis.

9 d- हनूमन्तम् with a long u-vowel is metrically expected though strangely not documented in a single copy.

10- The sentence is a typical instance of grammatically loose structure usually found in पुराण literature. P-gloss freely paraphrases it with धर्मेश्वरो जलाञ्जलिं प्रीत्या धारयते ।

13 b- तीर्थसेवकान् is rendered in P-gloss as उपाध्यायान्, but it obviously refers to the much condemned पण्डा class, a separate community 'devoted' to mainly the business side on commersial basis, least concerned either with the pilgrim's sentiments or the religious services.

14 bc- P-gloss describes the location as मन्दाकिन्याम् आकाशगङ्गातीरे, where the locative case is taken metaphorically to mean the 'bank' which is hardly meant.

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28. P-gloss explains that the Ganges appeared there from the nether worlds, गङ्गा पातालाद् आगता.

30. कुरुक्षेत्र according to the P-gloss is construed to mean as lying to the north of रामगिरि (पर्वतस्य उत्तरे भागे सन्तम्) कुरुक्षेत्र as a part of the eight holy places of अम्बाल lake cannot be described to be on the north of रामगिरि.

32. वोढुम् is used for वोढारम्; but this also hardly expresses a charioteer.

33. महादानादि is further explained as गजशिबिकादि in P-gloss.

34. A Vedit text is sought to be the source of authority for कुरुक्षेत्र.

37 cd- cf गीता 8.21 with यं प्राप्य for यद् गत्वा; Here of course तद् धाम is meant for वैकुण्ठ (P-gloss), the ultimate destiny of the वैष्णव devotees. This however goes ill with the गीता context.

38, 40, 41 अम्बाल is taken to mean अम्बकुण्ड in P-gloss, in stead of 'अम्बाल' lake, cf 43 below.

39 d- गुरुद्विष: can be explained only 'psychologically' either as the terminal component of a द्वन्द्व compound in plural. or as 'compound' of °द्वेष्टी and °द्विष् on the analogy of (ब्राह्मण-)ब्रुवा. The final अ- suffix is not grammatically explicable.

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40 b- शुद्धः and पूतः have somehow to be interpreted differently on the dictum स्थितस्य गतिश्चिन्तनीया.

45 a- सहिरण्यम् grammatically goes with the verb दत्वा; तिलान्, or तिला(:) as P reads it, stands for 'a vessel full of sesamum' according to the gloss.

46 a- It is hazardous to guess the intended reading out of the textual mess in the manuscripts.

b- P-gloss construes सौम्याय(ने) मकरसंक्रान्तौ.

47 d- विशाले signifies an independent कुण्ड of that name, according to P-gloss. चिरम् 'syntactically' underlines स्नानम् and goes with the next phrase.

48 c- अनिच्छया can have a double meaning 'without intention' and/or 'opposing (one's own or another's) desire'. In the first case, it represents a mere unintentional or rather an unknowingly committed act, whereas in the latter case it becomes an irreligious action on the part of an atheist.

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VI

1. पुरी may be treated saparatcly to mean the famous seat of जगन्नाथ. The puranic exaggeration is typical here.

2. मेखला is taken by lexicographers as the river नर्मदा. The significance herein intended is a matter of guess. वैकुण्ठ however being a mythological place goes ill with the context.

6. The sophisticated readings in b and d form gleringly learned patch-up work through contemporary textaul mess. The accepted reading at d would mean 'just like the Vedic scholars ultimately (attaining to the same liberation)' and underlines a corresponding plural verb.

8. The deliberate change to a more poetical metre is also a Puranic characteristic.

13b- मम is an instance of genitive case of general significance (संबन्धसामान्ये षष्ठी) in place of the expected dative, due of course to metrical necessity.

14c- Can we take सृष्टिमार्गेण to mean that the hermitage of गौतम was architecturally planned to provide all sorts of comforts ?

19d- The eightfold Yogic powers are personified.

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20 b- ते is grammatically unnecessary here, and though unintended, it is put obviously as an expletive. In this respect other mss are better.

24 b- अम्बिकालय seems to refer to अम्बालय of V. 40-41, अम्बिका having a double reference to अम्बकुण्ड (V. 41 d). and सीता (V. 42 a). P-gloss means doubtfully 'शिवलोकम् ?'

26 b- यद् stands for either यं लोकम् or यत् स्थानम्; The clause is a hackneyed one taken from religious books.

27, 28- The specific Yogic attainment of जातिस्मरत्व presumes a local tradition.

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VII

2, 3 मुद्गर has been noted by lexicographers as a masculine noun only. Similary गर्ता as a feminine noun is unattested. पीडितं भूमौ पतितं P-glass.

6-a The आत्मनेपद in क्रीडते is against the injunctions of पाणिनि (I. 3-21), unless specifically meant for आत्मगामि फलम् in spite of the fact that the root allows परस्मैपद only. The majority of the mss betray loss of the author's intention through decay in written tradition. C-संख्यातं has been accepted as a stopgap. संख्या या is syntactically difficult to connect, whereas °संख्यया is redundant. संख्यातं is practcally to be taken to mean इति संख्यातं मतम्.

7 a- Davotees of विष्णु may not be taken in the sectarian sense, in spite of the following explanation at 8-12.

c- सगुणा निर्गुणा: (वा) shows the medieval priestly influence on the society.

0 b- We can take विणुनोदिता: to mean 'impelled by (devotion for) विष्णु'.

14 c- बृहन्मनु reminds us of the author of the legal treatise It is a vexed question about the appellations बृहत् and वृद्ध applied to that illustrious figure.

15 c, 19 a, 34 a- पूज्य is again deviation for पूजयित्वा.

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19 a- गुर्वेशं is also erratical for the expected गुर्वीशम्. The suggested reading of B viz गुहेशम् needs more support.

31 c- अर्प्यं for अर्पयित्वा and the other aberrations suggest that our author does not attach any importance to the grammatical dictum समासेऽनञ्पूर्वे क्त्वो ल्यप् (P 7-1-37).

35 cd- It is difficult to guess the exact intention of the author. अद्यापि तद् धनुः दुष्टान् बध्नाति P-gloss.

37- P-gloss presumes दिनत्रये एकदैव.

41 d- भवे इह seems to be a reduced form of the hypermetrical भवेयमिह. भवाम्यमहम् of P has all the plausibility of the original in view of the present tense used in such context, though it has appearance of a deliberate correction.

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VIII

6 a– The metre lacks in proper syllabic quantity.

b– The A-reading seems to be preferable, though U and P also have their own justification. वह and वाह are also independent masculine nouns signifying, among other meanings, a horse, the same as वाजिन्. The first has only the lexicographical authentification, while the latter is attested in ऋग्वेद 4.56, 5.37. It is very difficult to select a probable reading under such circumstance, and any one of them can serve the practical purpose. B follows its own way and tries to simplify matters, which, along with other instances, testifies to its being a late copy from an older exemplar consciously prepared by a scrutinizing student. More or less, this is the position in the first half of the next verse also. Cf also the P-version of 24 ab.

अश्वमेध इति तीर्थं कृतम् P-gloss.

26 a– The causal form is of course without any change in meaning (स्वार्थे), and the past participle form expresses the present tense in the passive voice. The genitive in पापस्य is similarly in a most general signification (शेषे). The expression either stands for कस्मात् शुच्यते, or, for all practical purposes शोचितं should be taken as a noun, meaning grief in general, and expiation by force of context.

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30 cd– The accusative case in तीर्थानि is note-worthy. Though the root is intransitive in its usual meaning, here it stands for a ceremonious visit.

32 d, 34 b– The noun as the final member of a compound makes it a gerund.

33 a, 38 c– वल्कला as a feminine noun is neither attested nor supported by lexicons, cf also IX-58.

35 a– किं भूतम् is a queer expression for किंजातम्?, a Marathi colloquialism.

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IX

3 d - पादाभ्यङ्ग has been interpreted to mean पादसंवाहन in the P-gloss.

15 a- लक्षमेकं is taken to signify the time taken by the penance (एकलक्षवर्षपर्यन्तम् P-gloss).

29 c- व्याधि is not known as a neuter noun. दरिद्र might stand for दारिद्र्य due to metrical exigency, or can be looked upon as a case of adjective used as a noun.

31 a- प्रेत as a noun is again unknown to the lexicographers.

b- It is difficult to guess the reading before the writer of P-gloss, who notes 'आद्यमन्तिकं, अघं दारिद्र्यं च' ! अघ 'sin' is read by U in place of आद्य. Did he mis-read the manuscript, or alternatively, did his manuscript agreed with U ? If it were अघ, it seems rather difficult to take अन्तिकं as equivalent to 'दरिद्रं', cf 50 below.

38 c- कञ्चुं कञ्चुकं मलिनवेषम् remarks P-gloss.

50 b- P seems to read विवृत्तेन, so that the basic manuscript differed here from U, cf 31 above.

53 d- P reads शतभाननाः and means भयंकराः सर्पाः.

59 a- The gloss tries to conjecture (another) possible reading बहुधापि, but ultimately the meaning remains the same viz the king visited many places before he reached the Confluence.

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X

2 a- लक्ष्यैः, though endorsed by older mss, lacks inner probability, not carrying smooth sense.

8 b- The आत्मनेपद for the root त्यज् is grammatically unwarranted.

10 a- अन्तरम् has been taken in P-gloss to mean 'difference in behaviour (from the expected norm)', 'वागणुकीतील अंतर' as one would say in Marathi.

16 cd-A glaring instance of the author's poor composition. अनुग्रहं दातुकामः is on all hands unSanskritic. वै अस्माकम् has to be separated for metrical purposes, and प्रत्यनुग्रहम् for pointing out the governance over प्रति by अस्माकम्.

24-25-A very typical exaggeration to the extent of incurring non-sense !

26 a- Local tradition to be verifed.

37 d- P-gloss understands नागार्जुनपर्वत by the expression. The accompanied couple of verses do not find corroborated by any other Ms.

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XI

4 c, 5c-अभिषिञ्च्य in the second occurrance has obviously to be taken in a secondary sense, reflecting on the mediocre quality of the author.

8 ab- The verb is missing; in fact नमस्कृत्य . . . ददर्श (7c) is meant to convey दृष्ट्वा. . . नमश्चक्रुः ।

12 b -कण्ठजीविताम् is Sanskritisation of a Marathi idiom; cf 30 c.

14-15-The author indulges in a very cheap style of deseription; cf also 3 cd.

18 c- लब्धसंज्ञः (with राम) is construed in P to mean 'having reached his own place (? तीर्थ)', which is rather strange.

20 d- सपत्नयः does not make clear meaning.

27 c- विस्तार्य means according to P 'as soon as the preparations were completed'.

29 a- राज्यत्व of A & p is practically 'ceremonious ablution', as rightly taken in P.

43 d- रत्नजैः stands for रत्नयुक्तैः भूषणैः-

53 b- कारणे is taken to mean सेवायाम् in P.

58 d- प्राऽक्षिपत् is rather a strong word to express 'a delicate, emotion-filled placement'.

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XII

1 d- अन्तरम् in the sense of 'a strange happening' is strange !

6 ab- We shall have to take either as मध्याह्ने संप्राप्ते or भोजनवेलायां संप्राप्तायाम्; P-gloss prefers the latter alernative.

12 a- आचाण्डाला: अन्त्यजा:; d-(त्रयो) वर्णा: अनुलोमजाश्च p.

20 c- द्वितीयवर्षे is poor expression to mean एकवत्सरान्तरे एव, as per P.

22 d- नारदो गगनं गत: would be better.

28 d- अध: in the sense of 'even before' is doubtful Sanskritism.

XIII

1 ab- य: functions more or less as equivalent to यदि; cd-आस्थाय remains without a finite verb, and has to be somehow loosely joined with the next sentence.

2 cd-5ab-Echoe of Vedantic descriptions; cf गीता 7.7.

8 b- The आत्मनेपद in तिष्ठते is in line with the general trend of the author's treatment, though in this case the metrical exigency may be put forth as a handy excuse.

10- Both a and b represent Sanskrit counterpart of similar idioms in other languages.

12 d- पारिचेय 'personal attendant' is a less known word.

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13 a- The change of क्त्वा to ल्यप् in गृह्य is again unwarranted; b-The लिङ् in विनिक्षिपेत् is similarly in place of लट् (intended in the sense of the past), but is allowed merely for metrical facility. Here वर्तमानसामीप्य is out of question, and hence P. 3-3-131 does not apply; we shall have to bring in P. 3-2-118 (लट् स्मे) even though स्म is not used. cf 14 b.

16 d- विसर्जितम्–Can we take this as an impersonal finite verb ?

18 a- विज्ञाप्य 'issuing instructions (for the protection)'; the full meaning has always to be collected with the help of the context and the author's probable intention; Otherwise निवेद्य विषयं पुरं(17d)would mean 'informing the region and town (where he was about to go)'. and दुर्गं etc would be connected with it, meaninglessly.

20 ab- Almost absurd statement, taken over from popular works out of context ! 'जित्वाऽरिं' is the decisive element in this case, as it is pointless to refer to an enemy, because रामः was not going on war.

23 c- स्थाप्य stands for स्थापयित्वा, or पुरस् has to be taken more or less as an उपसर्ग.

28 c- कपाट in the sense of either a peak' or 'a difficult region' is not known.

35 b- अधिनिष्ठितं 'specialised' or 'perfected by special

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efforts' (-परिनिष्ठितं); P. takes it to mean यथेष्टम् 'according to one's desire.'

38 b- पञ्चरात्रमत: परे is (wrongly) taken to apply to (36 c-) 37 in P. d -रुद्ररता: means, according to P-gloss, धारणापारणाव्रतिन: (?).

39 b- अन्ये should obviously be अन्य.°
c-P takes रुद्रपरा: to mean रुद्रजपं जपन्त:; it can also signify 'recitations of रुद्राध्याय.'

40 b- The मुम् in शक्तिजप is necessitated by metrical considerations. The meaning is either repetition of देवीमन्त्र or recitations of सप्तशती (चण्डीपाठ)

XIV

3 c- The finite verb for नृपोत्तम: has to be supplied.

7 a- The verb again is left out to be gathered from b, meaning कपिं हतवान्; अन्यशक्त्या does not make clear sense.

8 b- The आत्मनेपद in भ्राम्यमाण: does not seem justified.

9 ab- वृत्तान्त is not known to be a neuter noun.

10-35 The severed head waxes eloquent in praise of राम and gives out a brief account of the रामायण.

14 c- विश्वामित्राभयं cannot be allowed grammatically as a compound, and दत्वा with a कृदन्त as a substantive is also not allowable.

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16– The author turns to prose for enhancing the effect. The compound अग्रधावमान ... however is ungrammatical.

20 b– विपरीता as a verbal form has to be somehow justified.

23 c= The third quarter of verse 23 is metrically defective; राक्षसः सुप्रीतः is not quite clear; d-what does पुष्पमूले refer to is also not clear.

24 d– The connection between the story of वालि and शम्बूक is not clear.

24 c– the verb is to be supplied.

25 c– अङ्गुष्ठान for अङ्गुष्ठ seems to be used to suit the metre; The use of भाग is unnecessary.

26 d– हेमपिङ्गल as an adjective of सुग्रीव is hard to justify.

29 b– A verb meaning 'retained' has to be supplied for पृष्ठतः.

31 c– Are gods referred to as collaborators of the monkeys according to later my thological and philosophical description, or is it an address to पार्वती (देवि) ?

33 b– The enemy killed by लक्ष्मण is obviously इन्द्रजित्.

35 a– P-editor wrongly translates पञ्चाशदर्बुदैः as 'with five अर्बुद of monkeys.'

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36 b- The आत्मनेपद in इच्छसे may be justifed here contextually.

39 ab–P-editor translates as (your vision) 'which is not obtained by gods and sages', and the next half-verse also has been rather cursarily rendered.

40 d- It is interesting to find that राम, known to have never changed his word, praising शम्बूक as सुव्रत, against वर्णभ्रष्ट and महापाप (5 a).

42 b- The author cannot avoid echoing the गीता (VIII.21). d-सर्वभावेन means 'whole-heartedly' or 'by all means' and नाऽन्यथा is not required; besides, it is rather incoherent also.

44 ab–It is equally interesting to see that शम्बूक, who derided राम Himself for offering a boon, asks for three ! d-जनख्याति to express 'for the benefit of the people' is grammatially unthinkable, cf 49 b.

46 b- शम्बूक also takes an opportunity to address राम as सुव्रत ! cf 40 d.

47 b- (कलौ) प्राप्तौ for प्राप्ते is presumably a haplological error, cf 48 a. विदूरतः seems to mean 'by any means', 'even remotely'.

49 b- मोक्षेण for मोक्षार्थं (मोक्षप्रापणार्थं) can be justified on the basis of हेतौ (P-2-3-23), but cf (for fun) अपवर्गे तृतीया (P-2-3-6) !

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53 a– Defective by one syllable, supply हि.

56 a– शक्नोमि is used for शक्नुयाम्. लट् for लिङ् has to be justified on grounds of context.

57 c– सत्यमेव वाक्यं has been contracted to avoid a hypermetrical quartern. d–प्रलये गते=प्रलये स्थिते or प्राप्ते.

58 a– The आत्मनेपद for स्था is not allowed, both as a धातुपाठ injunction for परस्मैपद, and also in accordance with the general principles of the पद consideration, inasmuchas राम has accepted to stand on the सिन्दूर mountain, not of his own accord, but due to request from शम्बूक.

61 b– The expression is not clear, due probably to a confusion of readings in mss.

62 b-- गत्वा can either be erroneous for गत: or has to be connected with ययौ (d). c-यं प्राप्ता: or यत्प्राप्तौ. d–ययौ, a singular verb is inconsistent with the plural निवर्तन्ते.

63 d– The locative साकेते can be allowed only on grounds of the influence of modern Marathi.

64 a– तदाक्तोवो is corrupt. d-तातमातरौ is ungrammatical, तात is not allowed as a first member.

65 a– अयोध्यां is to be taken as equivalent to अयोध्यायां or महोत्साहं should be changed to महोत्साहां to qualify अयोध्याम्.

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XV

6-7 a-यदि has to be supplied for तिष्ठेत; still a passive voice for the verb is expected in view of त्वया, an instrumental agent. Further दुरासदम्, a neuter adjective, is also inconsistent with either आश्रमः or वेत्रवती. Besides, त्वया is to be supplied for आगतस्य, and मया is to be connected with ज्ञानोपलक्षणम. मे stands for dual object. समयेन is equivalent to संकेतेन. न has to be dropped and a positive sentence is to be understood. On all hands the text is corrupt and the composition is also poor.

7 b- In stead of an irregular locative अलुक com-pound हृद्विदारकम् would have served the purpose.

8 – एहि is singular address, while तुभ्यं is unnece-ssarily plural reference.

9 ab- (स्वं) पदम् अगच्छत् 'returned to their place' expects a चकार after नारी.

13 d- सपुष्करम् has to be understood to mean 'with lotuses', while व्योमाकारं has been eluded; it apparently signifies the similarity of the lake with the sky (on the point of bluish colour and vast expanse).

14 a- P takes it in the sense 'looked at from a distance', which is not quite accurate. cf also शिशुपालवध IV, 1.b-दुःसहम् expects गिरिम्. A wave is not the primary sense of वेला.

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16 c- कर्शिते (=कर्शितैः) has been taken to mean 'blossomed' in P, but this signification is not warranted by lexicons.

17 a- उदितं is also unwarranted in the sense of 'full of.' Or., rather we should so construe as to mean 'the emaciated night (which is not dark enough) was augmented in effect by lotuses and bees.', c-पुष्करजं वनं means either पुष्करस्थं (कुमुद-)वनं or पुष्करसमुदायं; in the latter case °ज becomes meaningless.

20 a- गृह्य (=गृहीत्वा) is unnecessary.

21 cd-उपपश्चिमे 'near but to the left' is in contrast to समीपे अग्रे 'just in front'.-P means that लक्ष्मण and सीता were sitting to the left and right of राम.

22 a- उपासने पुरः also may be in similar contrast, or उपासने means 'on a lower seat'.

23 b- We have to supply तच्छृणु for कृतं तु यत्.

25 b- °वेदश्लोकसमश्रुतिम् is understood to mean Vedic metres.

26 a- प्रवर्तन्ते is unnecessary.

31 a- A compound with सार्धम् is jarring to good Sanskrit. d-In stead of आत्मनेपद in अतिष्ठत (probable in the case of this author), तिष्ठति would be better.

35 a- द्वितीयं ज्येष्ठपुष्करम् is unnecessary.

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36 — विद्धि is again to be supplied for the object.

41 a– मासे is obviously for मासि, suited to metre, cf 50c.

42 ab–P translates to mean 'one who bathes here himself becomes a तीर्थ'.

43 c– 'अबुध्या यत्' might be read as अंबु ध्यायन् giving rise to a possible good variant !

47 b– विध्युक्त: is redundant; or can we mean 'prescribed by विधि i e प्रजापतिस्मृति ? cf 55 b. स्मृतिचोदित: would then mean '(and also) endorsed by other स्मृति texts'.

48 ab–A negative curse is a psychological necessity!

50 b- नवमीतिथौ is not allowed by rules of compound formation; cf परमे व्योमन् and such other Vedic instances.

51 a– प्राची meaning 'running to the east' (according to P) seems doubtful.

55 d- cf Marathi phrase 'ती गोष्टच बोलावयास नको'.

56 d- पुष्णाति in the sense of 'observing a fast' is a great contradiction in terms ! An initial अकार seems to be elided in euphony; but still the construction is strange. cf the root यु signifies both juncture and separation.

59 c– °संक्रान्त्यौ is either nominative (or better accusative dual) hanging loose in the sentence, or to be understood as °संक्रान्त्यो:.

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60 c– सुभ्रु is incorrect according to पाणिनि. The standard form सुभ्रूः is used at 9 a and 28 a.

63 b– सत्यवाचं seems to be the culminating point of throwing away all grammmatical rules overboard.

64 d– दिवं गतः might be correct Sanskrit, but to a Marathi speaker, it has bad connotation.

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XVI

4 ab- P takes as a question to highten the effect, which is not quite nccessary. प्रतिज्ञा cannot be related to this question, as it has a nominative form. Further, यत् should be changed to या.

5 cd- अनिन्द्योऽहम् should be preceded by a reference to the speaker (ब्राह्मण उवाच).

7 a- जन्ममन्दिरं in the sense of 'a native place of domicile' is not a very happy word. b-कुशलं ते भविष्यति is just a wish to express gratefulness. d-The णिच् in परिवारित: is just unmeaning (स्वार्थे) to fill up the metre; or, it should be taken as a तारकादि formation from परिवार.

10 b- तान् probably refers to वृद्धामात्य, पुरोधस् and पौर; if a reference to the immediate noun प्रजा: is to be meant, it should be ता:. d-तोषितं remains unrelated, and has to be justified on the dictum of सामान्ये नपुंसकम् with the sense of a finite verb, cf 13 d.

13 b- अविघ्नमस्तु ते are the words of वसिष्ठ, hence मे Stands for ते, or these words are to be put in the mouth of राम.

15 d- तै: cannot refer to देवप्रिय alone, it refers to the next half-verse.

18 b- द्विज: seems to be corrupt for द्विजै: 'with the help of Brahmin priests'.

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23 b– नूनं expresses a suspicion equivalent to English 'I am afraid'. प्रकोपिता:=प्रकुपिता:; c–त्यज्य=त्यक्त्वा.

24 b– cf 55 cd, 56ab.

25 b– आनन्ददायनीम्

30 a– अधिकारी=अधिकारिणम्=अधिकारित्वेन; Gross aberrations from grammar like this have been frequent in so small a treatise.

31–ab forms a question from ब्रह्मा and cd is an answer to him by यम, according to P.

36 d– पल्वलम् indicates small quantity of water as opposed to तिरोदकम् with water disapparred,' 37 b; शरद्धेमन्तयो: is contracted with the elision of the case-termination for metre.

39 d– The locative in स्ववेश्मनि (though for metrical exigency) evinces an influence of Marathi.

40 a– नि:पाप:=निष्पाप:, same as विज्वर:.

43 b– भातुं 'to revive (once it is made ineffective by me)'. c–नाहं सा गौतमी indicates a natural angry reaction, to avoid which P makes it a positive sentence 'अहं गौतमीवत् सामान्य: अस्मि', cf 50 ab. गौतमी is the same as गङ्गा of 44 a, both meaning गोदावरी (of त्र्यम्बकेश्वर).

44 d– आत्मना 'of my own accord'.

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46 d– केशान्तं suggests अभ्यङ्ग.

48 d– 49 a–मलयानिलः, कपिला, कापिला and रौद्रा make a doubtful reading. P takes the first to mean 'river मलया' (?).

50 ab–P unnecessarily takes it as a negative sentence, meaning 'his merit is not worth that of a bath in रामतीर्थ even by a hundredth part', of 43 c. अनुप्राप्य then is Practically equivalent to 'coming to (the subject of)' d–सिन्धु indicates the ocean, and not the rever of that name.

51 c– The accusative in कर्मपाशां, विपाशां stands for contracted locative forms कर्मपाशायां, विपाशायां

52 a– पित्वा–?

53 a– शुद्धान्तरं cannot be allowed as neuter form, because it suppresses a complete sentence, शुद्धम् अन्तरं भवेत् तस्य is expected, or, शुद्धान्तरः would do. d–कृत ?

56 b– तबाऽग्रतः probably expects कथितम्.

53 b– अभयोऽयं भविष्यति is referred in P apparently to the सिन्दूरगिरि.

60 ab– नामाख्यं shows the author's thoughtlessness in composion; d, 61 b– the same eulogy is also found at I. 6, 8 etc.

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62 b– मध्याह्निकी of P is wrong. d–अयं is put for इमं obviously to avoid an inconvenient construction with an eye on metre (for आगत: इमं गिरिं प्रति).

63 a– स्थाप्य=स्थापयित्वा. c– विस्मिता–? We expect here some verb meaning 'established.'
d–P translates as if reading सप्त° for सम°.

64 c– Apparently P understands नरसिंह in a figurative sense as applied to the great sage अगस्ति. Does it refer to an older नरसिंह idol ?

65 cd– P takes this to mean शक्ति and महाचण्डी along with योगिनीगण of 64, whereas the adjective °अभिधायिनी suggets शक्ति same as महाचण्डी.

66 cd– P construes this to mean that a visit to सिन्दूर is equivalent to visiting all the holy places on the earth; it rather means 'Whatever religious performances are prescribed on any holy place might best be achieved on the सिन्दूर due to its extra effectiveness.'

67 a– कथित: means described,' so that सिन्दूराख्य: qualifies as (understood) गिरि: and not महिमा as taken by P. c–य: might be taken as यत् as a general neuter d–P reads चक्रऋण°.

69 c– ददाति naturally related to मनुष्य: makes an absurd sense.

71 c– सर्वनाशभयं is taken by P to mean 'fear from the destructive कलि', सर्व' expresses 'any', in stead of 'all', to make the sentence accentual, of सर्वथा 73d. d–शासनात् 'due to my orders',

73 d– सर्वथा 'by no means'.

–:○:–

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विविधविषयक्रमः

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III– ५–७ १–३२ कलिकथा = कलिपानदीमहिमा
IV– ७–८ १–१७ पितृतीर्थकृत्यानि
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१२–१४ रामाश्वमेधः
१५–२६ अगस्तिकृतः रामस्य सत्कारः
२७–५५ पुष्करकथा–III
५५–५९ अगस्त्याश्रमे राममूर्तिस्थापनम्
६०–६२ कर्पूरेश्वरतीर्थम् ६३–६४ अगस्तेर्दक्षिणगमनम्
६५ रामगिरिसीमानः ६६–६७ सिन्दुराद्रिमहिमा

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सिन्दूरगिरिपरिसरस्थ-स्थलवर्णनानि

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४ अम्बतीर्थ ५।५, १८
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८ कुरुक्षेत्र- I ५।६, ३०, ३४–३५; ६।७
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१ गङ्गास्त्रोतस् ५।४, ६–७, १२, १४
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७ नरसिंहतीर्थ ५।५, २५
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५ वरुणतीर्थ ५।५, २१
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व्याघ्रपादाश्रम ९।४०-४१, ४४
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